SOME TRANSLATIONS
FROM
THE MARATHI POETS.

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H. W. BELL.

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SOME TRANSLATIONS

FROM

THE MARATHI POETS

(with Copious Notes in English and Marathi).

BY

H. W. BELL, Lieutenant, I.A.

(Political Agent, Sorath.)

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PREFACE.

This work does not have any pretensions to literary merit, and is merely a simple translation of certain works of the Marathi Poets, Mukteshwar, Mahipati and Shridhar. As far as possible it has been written word for word with the text, and where this does not permit of a grammatical rendering, words are inserted to complete the sense—in Italics, so as to show they are to be understood. Copious notes in English and Marathi are made opposite the text, which coincide as nearly as possible with the lines of the stanzas to which they refer.

Marathi poetry may be said to be almost a lost art, and the best of it is full of Sanskrit, which language may be said to bear towards Marathi the same relation that Latin bore to English in the 14th and 15th centuries A.D.. Hence to the ordinary run of people, it is as little understood as was the Roman Mass in England, when education was the monopoly and privilege of a few.

It is hoped that the work will make towards increasing the knowledge of Marathi poetry, and in instilling an impetus to the desire, now fostered by many eminent Marathas, of furthering the knowledge of Marathi Literature among those who own that language as their mother-tongue. The five stories recounted are those required by Government to be known by Candidates for the High Proficiency Examination in Marathi. The book may thus be of use to any who contemplate working for this test. There is no book published which gives such a translation, and to set to work

with a dictionary only is practically useless. Moreover, even among the Marathas themselves, it is often difficult to find a capable man, who has a good working knowledge of Sanskrit, and who has read and understands the works of his own poets.

To Mr. Narayan Krishna Garde of Kolhapur, the author offers his tribute of appreciation and thanks for the valuable assistance he has given him in bringing out this work. Lieut.-Colonel Kirtikar, I.M.S., has also kindly helped him in his notes. To him, too, he is duly grateful. Without the help of these gentlemen the work would not have been possible.

The writer has throughout endeavoured to place himself in the position of the student, and has tried to explain and show fully those points which at first proved difficulties to himself. It is only left to hope that the student will not find a fairly constant reiteration of facts and explanations too tedious, or of a nature implying a low standard of intelligence on the part of the reader. Lucidity and simplicity are the points aimed at throughout.

H. W. B.

Jetalsar, November, 1912.

INTRODUCTORY NOTE.

The three poets from which the selections in this book are taken are Mukteshwar, Shridhar and Mahipati, and a short account of the history of each will not be out of place.

Mukteshwar, a Deshasth Brahman, was born in the year 1610 and lived at Paithan near Ahmednagar, Deccan. From his birth he was dumb, but the story goes that he was afterwards able to talk by the favour of Eknath. He is said to have written 18 poetical works, of which only the first four survive. An epic poem also attributed to him has been published.

His works are considered particularly beautiful, and he has a great command of language. The date of his death is unknown.

Shridhar was born in 1679, the son of a Deshasth Brahman, who was a Kulkarni (village official) at Nazra, near Pandharpur. He became an ascetic at the age of 14, and from that time he was continually making pilgrimages. Nevertheless his head-quarters still continued to be at Pandharpur.

His works are simple and straightforward, and are more widely read than many of the other poets. Shridhar died at Paithan in 1729 in his 50th year.

Like Mukteshwar and Shridhar, Mahipati was also a Deshasth Brahman. He was born at Taharabad, a village about 35 miles from Ahmednagar, Deccan, in 1716. He is supposed to have been very handsome, and at the age of 16

he began working in the village office. One day—so the story goes—he left the office early and went to pray. While thus engaged, a messenger in Government (*i.e.*, Mahomedan) employ came to call him back for some reason or other. He replied that he could not go until he had finished his prayers. Whereupon the messenger abused him, and eventually Mahipati, finding prayer impossible, went back to the office. Having finished what he had to do, he made an oath that neither he nor any of his descendants to the 7th generation would enter Government Service, and from that time until now the oath has been kept.

It is said that a few days afterwards he had a dream in which the Saint Tukoba appeared to him and endowed him with poetical genius, of which his works are a result. His poems are simple and easily understood, and he has a great liking for similes, which are apt and well expressed. He died in August 1791 at the age of 75.

H. W. B.

i.e., Vishnu (Krishna). सच्चिदानंद = सत (truth); चित (life); आनंद (joy).

Parth was the third of the five Pandwa brothers, and father of Abhimanyu. The five brothers were: (1) Dharma; (2) Bhimsen; (3) Parth (also called Arjun or Dhananjaya); (4) Nakul; (5) Shadeo.

चक्रव्यूह = चक्राकार सैन्याची रचना. Dron was fighting the Pandwas.

सुपर्णव्यूह = गरुडाकार सैन्याची रचना.

Dharma, the eldest Pandwa.

Bhimsen, the second Pandwa.

Nakul, the fourth, and Shadeo, the fifth Pandwa.

Able = बळ (line above).

Subhadra was wife of Parth, and mother of Abhimanyu.

THE DEATH OF ABHIMANYU.

[BY SHRIDHAR.]

1. *He* who is the truth, the life *and* the joy, the husband of Kamla,
   He became the charioteer of Parth.
   Who sat in the mind of his devotee,
   And held the reins.

2. Arjun was engaged in battle.
   Now hear what events took place here.
   The spiritual preceptor, Dron, constructed a circular battle array,
   An uncommon *one*.

3. The Pandwas constructed an eagle-shaped battle array.
   All protected Dharma.
   An uncommon battle began
   Between Dron and Bhimsen.

4. Nakul and Shadeo of Panchal
   All fought with their might.
   But to break the circular battle array
   No one appeared able.

5. Dharma said: "If Parth were here,
   Then he would certainly break this battle array."
   Then the son of Subhadra came forward
   And besought King Dharma.

6. *He said*: "If you will give me permission,
   Then I will certainly break this battle array."
   Dharma said then:
   "You are *only* a tender child!"

"Oh father" is here only respectful. Dharma was uncle of Abhimanyu.

मूर्तिमंत = endowed with form, incarnate.

श्याम = blue.

Uttra was wife of Abhimanyu.

नमस्कार is a respectful salutation.

i.e., Dron's battle array.

Saobhadra means "Son of Subhadra," *i.e.*, Abhimanyu.
जाय = गेला.

i.e., Abhimanyu.

त्या स्थळासी at that place. If translated, should be with the line above.

7. Then said the son of Parth :
"To us warriors, the field of battle is wealth.
Oh father, with your blessing
I will break this battle array."

8. The very beautiful son of Subhadra,
To him the God of love is inferior when compared with his beauty.
He is the second Shri Krishna incarnate,
Who was son-in-law of Wirat.

9. *His* complexion *was* of blue clouds. He *was* lotus eyed.
His arms *reached* to his knees; *his* face was a smiling-*one*.
He it was whom the Pandwas loved more than life,—
All five of them.

10. Of this sort was the husband of Uttra.
He climbed quickly on to the carriage.
Just as the sun on the Eastern horizon,
So did he appear beautiful.

11. He bowed to Dharma.
Then the son of Parth went out to fight.
Then princes by thousands
Protected the battle array.

12. Subhadra went breaking the battle array.
He killed ten thousand elephants.
One *mass of* ten thousand great warriors,
With *their* horses, he knocked down.

13. One *mass of* ten thousand warriors in chariots
The husband of Uttra immediately knocked down.
At the place where one hundred princes were protecting *the battle array*
He arrived.

Subhadra was daughter of Ankdundubhi, by Wasudeo. *i.e.*, "broke the arrows."

जलदजाळ = (lit.) collection of givers of water. जल (water); द = देणारे (givers).

कृशान = fire.

नाग = elephant.
गतप्राण means figuratively "frightened out of one's wits." गत = गेलेला.

14. With the army, the princes
Discharged *their* arrows on him alone.
But the son of the daughter of Ankdundubhi
Broke them all in a moment.

15. The collection of arrows of so many *princes*
The son of Subhadra broke at once.
Just as when the orb of the sun rises
All the stars disappear.

16. If an eagle rises,
Innumerable serpents are destroyed.
Or, see when a great wind blows
How the collection of clouds disperse.

17. By *uttering* one name of Vishnu,
Innumerable sins are burnt up.
Or, *when* fire is kindled
Numerous forests are consumed.

18. Or, the whole collection of speech of a fool
A wise man makes of no avail by one word!
Or, *before* one lion, many elephants
Lie down, having become lifeless.

19. *When* knowledge arises in the heart,
Lust and anger fly away with their retinues.
Or, when eternal joy is experienced,
Trifling joys disappear.

20. In the same way the son of Dhananjaya was alone,
But he worried all the armies.
When any one lifted his hand *to discharge a weapon,*
He cut off the arm, together with the weapon it held.

21. *There was* Lakshman, son of Duryodhan.
On him he made a desperate attack.
He quickly killed him,
And cut off his head and knocked *him* down.

This is a play on words कर्ण (Karana) and कर्ण (ear).
i.e., Karana.

Suyodhan is the same as Duryodhan, father of Lakshmar

गत = गेलेला.

i.e., Son of Subhadra.

एथें = at this juncture.

Shiva had granted Jayadrath that he should be unconquerable.

भावि = झाला.

22. Karana ran discharging arrows.
But with two arrows he *Abhimanyu* pierced his ears.
The son of the Sun withdrew himself,
And ran aside.

23. By ten arrows he detained Suyodhan.
Dron he pierced with five arrows.
He made Jayadrath run away quickly
By means of one arrow.

24. Ashwatthama and Krupakariya,
They also ran away, their courage having gone.
Having seen the valour of Abhimanyu,
Dron moved *his* head *in appreciation*.

25. The son of Parth was caught in the middle of the battle array.
Six very brave warrior persons
Discharged mighty arrows
On the child, *who was* alone.

26. Saobhadra was delicate.
Great warriors smote him alone.
The beautiful one looked on all sides,
But of his own *party* no one appeared *in sight*.

27. *If his* father Arjun were there,
He would have fully helped him at this juncture.
Jayadrath guarded the entrance of the battle array.
He was unconquerable by virtue of Shiva's boon.

28. In the army of the Pandwas a wailing took place.
Neither Parth nor Krishna were near.
So strong as to break the battle array
There was no one of the Pandwas.

29. Abhimanyu fought.
Karana discharged mighty arrows,
And having broken the bow in the hands *of* Abhimanyu,
He broke *his* arrows and quiver.

i.e., at Abhimanyu.

30. At that time the charioteer and horses *of Abhimanyu*
Were killed by the preceptor Dron.
Then Abhimanyu took *his* arms
And got down from the chariot.

31. Just as the lightning flashes,
So did Abhimanyu move.
Then *suddenly* Duryodhan cut the sword quickly
With one arrow *from Abhimanyu's grasp*.

32. Then the son of Parth took a club,
And killed numberless heroes.
Then Dushasan quickly
Cut the club from *his* hand.

33. Then he took a chariot wheel,
And the son of Subhadra moved on the battlefield.
Just as Krishna, the holder of the wheel, *appears*,
So did he appear a hero.

34. Karana, Dron *and* Duryodhan
Discharged arrow after arrow.
Be it known *to you* that
Ashwatthama cut the chariot wheel in his hand.

35. Then Daushasni, the son of Dushasan,
Took a club and came quickly.
At that moment Abhimanyu
Took up another club.

36. They both engaged in a battle of clubs.
All discharged a flight of arrows,
Daushasani was made
To faint by Abhimanyu.

37. *But* immediately the son of Dushasan
Struck Abhimanyu.
Both fainted,
Striking each other *with* a club.

विकळ = (lit.) broken.

तेणें = त्यामुळें. चूर्ण = (lit.): powder.

अशरीरिणी = आकाशवाणी.

विलपत = was crying.

अस्तमान is the setting of a heavenly body.
समसप्तकास = Samshaptakas, a warrior with whom Parth fought

38. Daushasni having recovered *from his* faint,
Took *another* club, and came quickly.
Saobhadra lay in pain on the field of battle,
And Daushasni struck him on the head.

39. Thereby his head was broken to pieces,
And the son of Parth collapsed.
Then a voice from Heaven spoke in answer,
And said: "This is not a fair fight."

40. The whole army collected
And stood round to see *it*.
From among them Jayadrath struck
Abhimanyu a kick.

41. Dron scorned Jayadrath, *saying*:
"Oh wicked warrior, you deal kicks.
When Abhimanyu struck you with arrows
You fled quickly!"

42. All the Kaorawas went.
Abhimanyu was crying with *the pain of* the wound.
He was calling Shri Hari to memory,
And watching for Parth.

43. In the army of the Pandwas there was fearful grief.
Dharmaraj was weeping.
He said: "Now Arjun will come.
How can I show my face to him."

44. The sun had set.
While he was coming after killing Samshaptakas.
Ill omens occurred to Parth
While coming along the road.

45. Arjun came near Dharma.
He saw all *with* heads *hanging* down.
Parth asked: "Where is Abhimanyu?"
Why is there not joy in the house?"

स्वर्ग is the paradise of Indra.

Upalawya is a small village, near Wirat.
i.e., Abhimanyu's wife and mother.

मधुर = (sweet); कोमलांगा = कोमल (delicate); + अंगा (body).
मज = मला.

i.e., "the second Arjun" (whose son he was).

Draopadi was the common wife of all the Pandwas.
वत्सा = Oh child.

46. Dharma sat *with his* head *hanging* down.
He said: "Why does he hold silence, Oh Bhimsen?"
Bhimsen said: "Abhimanyu has left the world and delusion,
And has gone to Heaven."

47. Arjun fell out of the carriage.
He wept for grief of his son.
Then Shri Krishna consoled
And brought Parth to his senses.

48. Arjun scorned all:
"Shame! Shame on your martial daring!
There being so many, why was my son
Sent to battle?"

49. From the village of Upalawya
Uttra and Subhadra of Upalawya
They sat in a conveyance,
And beat their breasts in extreme sorrow.

50. Subhadra could not hold *her* patience.
She threw her body on the ground,
And cried: "Oh, my delicate Abhimanyu,
Show *him* to me! I will see him once *more*.

51. Oh Abhimanyu, lotus-eyed *one*!
Oh Saobhadra, moon-faced *one*!
Oh sweet speaker, with delicate body,
Come running and meet me.

52. Oh blue complexioned *one*, like a cloud;
Oh Abhimanyu, exactly like Arjun;
Oh great warrior, smiling faced *one;*
Come running and meet me."

53. Draopadi said: "Oh Abhimanyu,
Oh child, the treasure of virtue;
Oh youth, what will your wife Uttra
Do now?

समर = battle धीरा = courageous.

शोकार्णव = शोक + अर्णव.

Lit: "lay broken."
लत्ताप्रहार is literally "a kick blow."
यदुवीर = Krishna.

अपरिमित = boundless.

i.e., By Wayas, who was son of Satyawati.

"The best of all" is Krishna. सर्वोत्तम = सर्व + उत्तम.

Lit: "Do not make his lamentation." नकरो = करूं नको.

i.e., When the four Yugas, into which time of the earth's duration is divided, will be passed.

54. Oh child of small age! great, noble.
Courageous in battle,
The beautiful lamp of the Pandwa family,
You made haste *in dying* before all."

55. She embraced Uttra *round* the neck.
Subhadra *and* Draopadi were lamenting.
Having seen that, Parth and Krishna
Sank in a sea of sorrow.

56. Subhadra, the dear one, said:
"*Though* so many strong warriors were present,
The child was caught in the battle array.
No one supported him.

57. While my child lay in pain
Jayadrath kicked him.
Fie! upon the bow *of Arjun;* fie upon his quiver;
Certainly fie upon Krishna and Parth *too.*"

58. Besides this, the boundless
Lamentation of Dharma had no end.
Then Wayas *the sage,* and the son of Brahma,
Namely Narad the Master, appeared.

59. All were consoled
By the jewel of the heart of Satyawati.
He said: "Oh Subhadra, you are wise,
You are the sister of the best of all.

60. *You are* the wife of a warrior, the mother of a warrior,
The daughter of a warrior, and the sister of Krishna.
Abhimanyu has fallen in battle,
Do not lament for him.

61. Hear, Oh Dharma, Bhimsen *and* Arjun!
For what reason do you lament?
This whole construction of the world
Will be destroyed at the end of time.

दीर्घ = long.

Lit : "find out your own house."

Kunti was the mother of the five Pandwa brothers.
i.e., Narad and Wayas.

नव्हें = होणार नाहीं.

घननील = (lit.) "He of the blue cloud," *i.e.*, Krishna.

रण = warrior.

62. Worldly existence is a long dream.
People talk vainly of "me and mine."
Be cautious and open your eyes,
Find out the place you sprang from."

63. Let it be. Wayas related much history,
And consoled the sons of Kunti.
Then Narad and the father of Shri Shuka
Made a sudden disappearance.

64. Parth said to Subhadra:
"To-morrow I will kill Jayadrath.
All the army of the Kaorawas
I will certainly burn like grass.

65. If I cannot do this,
Then in vain did she who bore me, *namely* Prutha,
give me birth.
Then *too* there would be shame to the family of Kuru,
And the service *I have rendered to* Krishna will go
for nothing."

66. *To the place* where the child had fallen on the battle
field,
To see him, Parth and Krishna
Set out quickly.
Then, in *the middle of* the night,

67. The chariot was made to go quickly.
They made the light of the moon their light.
To search the battle field
The hero Parth set out then.

68. They saw the warriors Subhadra had killed.
Krishna and Arjun were astonished.
They searched the battle field well,
But the child could not be found anywhere.

Lit: "A soft remembrance of Hari."

Madhu was a demon. सूदन = killer.

i.e., Abhimanyu.

Lit: "Arranged his grief."

तैं = तेंहां.

सर्वांग = सर्व + अंग.

आग्निकाष्ठ = fire of wood. Best translated "I will burn myself."

69. Then, Hari's *name being* softly *spoken.*
Arjun heard.
It was: "Oh dweller in the world, and attracter of the mind!
Oh Shri Hari, killer of Madhu."

70. Abhimanyu's tender words
Arjun recognized immediately.
Parth and Krishna seated in the carriage,
Hastened to come near *him.*

71. Saobhadra opened his eyes.
Parth threw his body on the ground.
He held Abhimanyu to his breast
And lamented.

72. He said: "Oh my delicate one,
Oh child, beautiful Abhimanyu;
Oh prince, without me
Why did you come to this place?"

73. Then in Parth's ears
Abhimanyu spoke softly, *saying*:
"I fell on the battle field.
For this I do not feel sorrow.

74. I fell here motionless.
And Jayadrath kicked me,
By reason of which all my body pains.
This to me is a very great sorrow."

75. Having heard such words,
Then the warrior Arjun consoled *him and said*:
"I will take your revenge.—
You should not be sorry.

76. Hear, O delicate one.
To-morrow if I shall not kill Jayadrath,
Then I will certainly burn myself.
Oh Abhimanyu, *I take this* oath *by* you."

Yadwendra is another of the names of Krishna.

Keshaw is Krishna.

ते referring to शपथ, should be translated with the next line.

काष्ठ = wood.

ब्रम्हांडोदर = ब्रह्म + उदर.

व्यापक = dweller.

77. Then gazing on the face of Krishna,
And repeating Hari's name by mouth,
Abhimanyu gave up *his* life.
Shri Krishna himself saw *it*.

78. Let it be. Krishna consoled Parth.
Seating him in the carriage, he took *him* to the camp.
There was no sleep for all;
They fell in the fire of sorrow.

79. Parth made a fearful vow.
"May the God of all carry *it* to the end."—
Having spoken thus, Krishna
Went to his own camp.

80. Parth said to Krishna:
"The firm oath which I have taken,
Except you, who is able
To carry it out to the end?

81. Oh supporter of *your* devotees, Oh slayer of *the demon* Ma,
Now you should carry out to the end the vow *I have taken*.
Oh brother of the poor, Oh ocean of compassion,
Protect *now* your honour.

82. Water does not sink wood
Because it has made it grow.
You are the Protector of the Pandwas. This great honour
Resounds in the womb of the Earth.

83. When I remember *your* former obligations,
To write your fame on the world is not sufficient.
Oh dweller in the world; Oh *you do* not *know* failure,
You are our debtor."

i.e., Krishna. वैकुंठ is Vishnu's (Krishna's) paradise.
Daruka was Krishna's charioteer.
उदईक = to-morrow.

i.e., Arjun (Parth).
नगमेची = गमणार नाहीं.

स्यंदन = carriage.
चारी = four.
The other two horses of the four were : { मेघपुष्प बलाहक Meghpushp and Balahak.

सुदर्शन is the name of Krishna's wheel.

84. Behold the anxiety in the mind of Parth.
Having known this, the dweller in the world
And the Lord of Heaven could not sleep at night.
Then he said to Daruka :

85. "To-morrow there is a desperate vow *to be performed.*
How Arjun will carry it out *I do not know.*
Dananjaya is only my life.
I shall not be at ease without him.

86. Oh Daruka, hear my words.
To-morrow get ready my carriage.
Having yoked four horses
Caparison, Shaobya, Sugriwa, etcetera.

87. *Take* very bright weapons—
Conch, wheel, club, *and lotus.*
Having put the best *of these* on *it,*
Let the chariot be ready *for me to-morrow.*

88. *If* anything adverse should happen to Parth,
I will give you a sign.
With the speed of thought bring my carriage
For me to sit in then.

89. Having discharged my wheel,
I will kill the wicked Kaorawas."
Having said this, the attracter of the world
Lay on *his* bed.

Gopichand, King of Bengal, had thrown a preceptor, named Jalandhar into a well.

शत = hundred.
सद्गुरू = सत् + गुरू.
i.e. The full moon.
A Chakor is a Greek partridge.

Meinawati was the wife of Gopichand. She had made Jalandhar her spiritual guide, and this was the cause of Gopichand's treatment.

i.e. Gopichand, the King.
i.e. "Without burning him."

(lit:) "He made the shade of his favour."

THE STORY OF GOPICHAND.

BY MAHIPATI.

1. Out of the well Jalandhar
Was taken quickly by Kanipha.
Women and men saw it,
Like the rising sun.

2. As round a beautiful jewel
Examining jewellers gather,
So, indeed, the seven hundred disciples
Greeted the good preceptor.

3. The Maker of the night of the full moon,
Just as the Chakors expect him with affection,
So did the townsmen and townswomen
Behold Jalandhar.

4. Meinawati with affection
Placed *her* head at the feet of the preceptor.
Tears of affection flowed from her eyes,
Whereby both his feet were washed.

5. See *you*, Jalandhar was an accomplished individual;
Kanipha was his disciple.
He, by invaluable schemes,
Saved the Lord of the world.

6. Without making *his* body into ashes,
He (*Jalandhar*) quickly made the king immortal;
And having removed all delusion,
He took him under his protection.

7. The king felt full of remorse.
He said: "Blessed is the greatness of the good preceptor!
Now having renounced the world *and its* delusions,
I will certainly accept asceticism."

संसारभान = the world.

पैल = पलिकडचा.

This passage is meant to show that it is easier to do the impossible things mentioned therein than to carry out asceticism to the end of life.

i.e., "You are now immortal, so why should you take any more trouble to attain eternal bliss?"

8. Then having consulted his Chief Minister,
He seated *his* son on the throne,
And having bowed to Jalandhar,
He entreated him with hands joined.

9. He said: "I am fully a supplicant *to you.*
Oh Sire, please give me *the gift of* renunciation of the world.
Please do not hesitate."
Having said this, he seized *his* feet.

10. Thereupon the preceptor spoke *these* words:
"Asceticism is not for you.
Do not renounce the world.
It is difficult to carry *asceticism* to the end.

11. Poison can be taken by the mouthful;
We can walk on foot to the sky;
By swimming in the ocean with *one's* arm,
One can go to the other side.

12. We can take fire in *our* fists;
Even if we cast away the body life can be sustained.
Know you *too* that the burden of the sky
Can be brought, tied in a cloth.

13. The weight of the world may be *but* an enigma
The world can be made *and* destroyed.
But asceticism is very difficult.
Know this, Oh king, for truth,

14. Oh king, when we gave our blessing,
Then your body became immortal.
Now in taking asceticism,
Why do you *so* trouble yourself for nothing?"

15. Gopichand made reply;
"While the kindness of the Master is on me,
Ignorance *which* cannot be averted,
Is not able to hurt at all."

The sacred thread is always worn by a Brahman, and an Ascetic.

i.e., He went to the house, where his wife was living.

आलेख is a mendicant's cry of blessing. It combines with the blessing a sense of command.

कासया = कशाला.

16. Having recognized the signs of a full repentance,
For that reason he gave *the king the gift of* asceticism.
He took the sacred thread, the impression of clay and the scrip,
And smeared holy ashes on *his* whole body.

17. Then the preceptor said:
"Beg alms from house to house."
To the beautiful crowned queen of the King's House he went.

18. Having said there "Alekh,"
He said: "Oh mother give me alms quickly."
Then very many townsmen
Were astonished.

19. Having seen *her* husband in the character of an ascetic,
The wife wept bitterly.
She said: "How untoward a thing has happened.
Oh King, what have you done?

20. Oh King, what small fault have I done,
For which you have renounced the delusions of the world?
In the place where a nail is not *even* required,
Why is an axe necessary?

21. Your body is very delicate.
On it you have smeared the white holy ashes.
The enjoyment of luxuries of various kinds
Why have you discarded and become penitent?

22. Oh king, your feet
What wife will come and wash?
About this I feel great anxiety,
Tell me truly."

23. Gopichand answered:
"*There are* big rivers, *such as* the Ganges and Jumna,
They will always wash my feet,
Certainly, Oh mother."

किनरी is a musical instrument something like a fiddle.

i.e. The story of the doings and wanderings of Gopichand.

i.e. The favour of the gift of asceticism.

24. The fair one asked Gopichand:
"Who will chat to you?
On this matter I feel great anxiety,
Tell me quickly."

25. Thereupon *he who had taken* the guise of asceticism said:
"*My* fiddle will tell me things frankly.
I having abandoned the net of delusions, you *people*
Should not be sorry in vain."

26. Whereupon the deer-eyed one said:
"Who will make you sit down to eat?
This anxiety is boundless in my mind,
I feel it *very much*."

27. Gopichand rejoined:
"In every house, mothers like you
Alms in the palm of *my* hand will certainly
Always put"

28. Having thus spoken to his wife,
He set out from there quickly.
Sixteen hundred Queens at that time
Lamented *his departure* bitterly.

29. If that matter be told in detail,
Then the story will be too much for one volume.
Gopichand having put aside delusions *of life* and affection,
Certainly set out quickly.

30. As soon as the favour of the preceptor was matured,
His mind became free from worldly feelings.
His appearance *was of one* absorbed *in contemplation of God*:
He could not *even* remember who he was at all.

31. While seeking alms in a foreign town,
He went to the house of *his mother* Meinawati.
He said: "Indeed, Oh mother, milk and rice
Please give me to eat quickly."

i.e., "You have done what I, a mother, wish most for you.'

सांग = स (with) + अंग (body), Hence "with particulars."

32. Having seen *her* son in the character of an ascetic,
The mother rejoiced then.
She said: "Being born of me
Oh good son, we all are saved *by your act of renunciation*.

33. As was in my—a mother's—mind,
So truly has it happened to you.
Blessed be the sage of Jalandhar Nath,
His greatness is wonderful.

34. Having removed *from you* all love and delusion,
He has made your body immortal.
He has taken you into complete favour:
His feet should be contemplated."

35. Having bowed to his mother,
Gopichand set out from there.
He said: "When *I have* wandered for twelve years,
I will come to see *you*."

36. The mother then advised him *saying*:
"See with your eyes fifty-six countries;
But your sister Chanpawati,
Do not go to see her.

37. That affectionate *one* is extremely smooth tongued.
She will throw you into the net of delusion.
Therefore with your lotus eyes
Do not see her at all."

38. Having heard his mother's words,
He set out without uttering a word,
Gopichand with speed
Went at that time.

39. Many holy places of various sorts
He speedily saw.
If one were to write the details with all particulars in a book,
The story would increase.

पहात पहात shows the idea of continually doing a thing.

आदेश is a mendicant's cry of blessing-like आळख.
It is, if anything, more authoritative than आळख.

Lit: "The son of Jalandhar." But "disciple" is more correct.

40. Let it suffice. He saw many countries.
Gopichand the great ascetic,
And indifferent *one*, kept on seeing places;
And arrived *at last* at a foreign country.

41. His sister Chanpawati
Was at the city of Bhadrawati.
To her house suddenly
Gopichand arrived.

42. Having said "Adesh" in the courtyard,
He said: "Oh mother, give me alms."
Chanpawati came out
When she saw the mendicant.

43. Her maid-servants said to her:
"Oh mistress, something appears to us strange.—
That to our eyes, like Gopichand
This ascetic appears to us *to be*."

44. Chanpawati looked minutely.
She said: "He is my brother."
Her heart was choked with great affection.
At that time she was overcome with emotion.

45. The maid-servants asked the ascetic:
"What is your birth place?
In what country did you formerly *live*?
Please tell us."

46. Having heard *this*, the disciple of Jalandhar
Gave them the following answer:
"Certainly. In the country of Gawd Bangal
There is a city called Kanchan.

47. There the son of Treilokyachand,
I, Gopichand, am King.
By the favour of the preceptor, quickly
I became an ascetic in worldly affairs."

i.e., "The head wife."

i.e., "Studded with jewels."

पात need not be translated.

48. Having heard these words,
Chanpawati wept,
She said: "Oh brother, complete asceticism
Why have you taken *on yourself*?

49. Sixteen hundred queens, the images of beauty;
Besides them the crowned queen;
Beautiful gold coloured houses,
With jewels set in sockets.

50. Indeed like Indra's world,
Oh king, your kingdom was.
Having willingly discarded those luxuries,
Why have you taken the character of sadness?

51. Now know, a jewel-studded hermitage
I will erect you and give you.
Always living in this place
You should not be sad at all.

52. Women's waist-belts studded with jewels,
I will make and give you, Oh protector of the earth."
In the eyes of Chanpawati
Tears flowed.

53. In this way at that time the sister
Sought to catch *him* in the net of affection.
But *by reason of* the strength of the asceticism of Gopichand,
His resolution was not shaken at all,

54. If the favour of a preceptor is complete,
The favoured one's mind turns from the world.
From the house of Chanpawati
He set out with great speed.

55. Know *you*, that having visited fifty-six countries.
He saw accomplished men.
Thus a complete twelve years
Rolled away quickly.

The first line of this stanza is missing.

56. * * * * * * *
He came again to Kanchanpur,
His wife was sitting in her house.
He quickly asked alms from her,

57. Gopichand thought in his heart:
"I should go again to my native place.
Having met my mother once,
Then I should set out for another holy place."

58. Having gone to the house of Meinawati,
He saw her at that time.
The mother milk and rice quickly
Gave him to eat then.

59. *Where there was* an assembly of all the sages.
To that country Gopichand went,
By the favour of the preceptor having conquered time,
He easily became immortal.

जीमाझारी = ज्यामध्ये.

यालागीं = For this reason.

कर्णीं = With its ears—the instrumental case showing agency.
Meru was a mountain. The Olympus of the Hindu mythology.
The husband of Kamla (or Lakshmi) was Vishnu.
शक्रातुल्य = Equal to Shakra (or Indra). Shakra is one of Indra's names.

वेष्टित = Surrounded by. Not often used in Marathi.

THE STORY OF HARISHCHANDRA.

BY MUKTESHWAR.

1. The bottom step of the throne of absolution,
And the first-named is the city Oude
In which knowledge itself ruled
In the form of Harishchandra.

2. To his enemies he was as a lion to an elephant;
He was a delight to sages and good people;
He punished mighty evil doers. For this reason
Harishchandra was his name.

3. He was the chief among those of pure character,
Benevolent and of great knowledge.
Pain, poverty *and* desire, with its ears
He did not allow the world to hear.

4. He was the great *Mount* Meru of firmness of character.
In charity as generous as the clouds.
In protecting his subjects, like the husband of Lakshmi.
In valour equal to Indra.

5. *When* such an Imperial King
Was the image of splendour on a throne,
Just as Indra at Amrawati shines,
So did he shine.

6. He sat surrounded by a multitude of Kings.
On both sides were mace-bearers.
The sound of auspicious musical instruments
Resounding could not be contained in the sky.

7. Then suddenly by the road to heaven
Narad the sage arrived there.
With his hand he played sweetly on a lute,
He sang the story of Hari.

जयजयकार = Hurrah! Huzza! The instrumental of agency is here used.

नैवेद्य = Food offered to god. तांबूलादि = तांबूल + आदि. आदि = et cetera.

पैं means "certainly." It need not here be translated.

8. He who was the honey of the lotus of knowledge,
The very root of the plant of asceticism,
And the full moon of the ocean of thought,
This Narad arrived.

9. As soon as the King saw him,
He ran and placed his head at his feet.
Ceremoniously the great sage
He seated on the throne.

10. With pure water in a golden vessel
The King washed his feet.
He smeared musk and sandal *on him,*
On his forhead he rubbed saffron.

11. *There were* garlands of various sorts of flowers
To *whose* fragrance there was no limit.
When the ceremonies, such as the offering of food,
"pan supari," etc.
Were performed, Narad was worshipped.

12. Having seen the King's humility *and* devotion,
Narad was pleased in his heart.
Having taken his leave, on the road to heaven
The great sage Narad went.

13. He came to Indra's world.
He quickly reached his court.
Indra bowed to his feet,
And worshipped him with ceremony.

14. The assembly collected thickly.
Wishwamittra and Wasisht sat *there.*
As also other most excellent
Sages came.

15. Having accepted Indra's great respect,
Narad began his song of praise *of Harishchandra.*
He recited the greatness
Of the city of Oude.

छत्री = Umbrella. Used to signify the same as the English "under one flag."

पोटीं = (literally) "in the stomach." Here "in his heart," but it need not be translated.

Lit: "He alone resembles himself."

Gadhij = Wishwamittra. This stanza is a piece of imagery and signifies that when butter is p ɣ on a fire and wind blows it, the flames appear. Narad's speech is likened to the wind and Wasishts' utterance to the butter. Hence Wishwamittra's anger flared up as a fire.

खदिरांगारा = खदिर + अंगारा. अंगारा = A live coal.

वाग्बाण = वाक् + बाण. The two words are joined in Sandhi.

परि = but. कवण = कोण. त्यासी = त्यास.

ठेली = गेली. सबाह्य – अभ्यंतर generally written सबाह्याभ्यंतर.

केवीं = कसें.

16. "In the world, on the banks of the Sharyu River,
There is the very beautiful city of Oude.
When I looked upon the whole world,
Another *city so beautiful* I did not see.

17. *Obeying* one order, *under* one sway,
Is the whole world of nine continents.
Over it rules the Kshatriya hero,
The King Harishchandra."

18. 'Having heard Narad's recital,
Wasisht was pleased.
He spoke out loudly in the midst of the assembly
"In the world
No one can compare with him"

19. By the wind of the words of Narad,
To the fire of anger in the sacred fire place of Gadhij
By the "Ghi" of the speech of Wasisht,
The flames touched heaven.

20. His eyes resembled the live coal of the Kadhir tree.
From the bow of his mouth
He discharged exceedingly sharp
And bright arrows of speech.

21. From behind the tree of Wasisht,
He *Wishwamittra* wished to kill the deer *in the form* of the King.
But who will kill him,
Who enjoys the full favour of the Guru?

22. On him the covering of virtue
Is affixed outwardly and inwardly.
There the arrow-like speech of a sage,
How can it touch the body?

कैसें म्हणावें = How can you say (next line).

कासया = Why. वृथा = व्यर्थ ("in vain").

या = याला.

कायसें = कसें.
क्षणामाजीं = in a moment. माजीं = in.

येरु = the other. It is a Sanscrit word much used in this story. It also sometimes means "the latter."
तैंच = तेव्हां.
यवन means a foreigner, afterwards came to mean a Non-Hindu.

23. "In an assembly of Gods, to describe the fame of an earthly King
I have no hesitation in my heart
In saying I think is unseemly,
Know this truly, Oh Narad!

24. *In describing* the greatness of an insignificant person before great ones,
You have made a comparison between an anthill and Mount Meru.
How can you say the oleander and the wish-fulfilling tree
Are alike?"

25. Wasisht said: "O king of sages,
Why are you angry for nothing?
He, to whom there is courage, virtue, peace and compassion
Is great.

26. He is the great Mount Meru of firmness of character.
Just as the pole star is fixed in its place,
So, an ornament of the Solar race,
Is the King Harishchandra."

27. Having heard the speech of Wasisht,
Wishwamittra, with the appearance of anger,
Said: "If I persecute him in the world
Who is there in support of him to protect him?

28. Before me, Wishwamittra,
How poor *a thing* is the goodness of a king.
In a minute I will make him mad."
He spoke these words angrily.

29. The other said: "This, then will happen.
When the Vedas will fall from the mouths of Musalmans.
My ancestors in the pit of Hell
Will all suffer.

Wasisht here stakes his all on the king being true to his honour and virtue.

पर्वत = mountain. Here "burden" is more appropriate in English.

Literally "made an oath."

सर्वथा need not be translated.

Wasisht wishes to remember these words and see the result of Wishwamittra's oath.

30. Otherwise I will take off this my tuft of hair and sacred thread
And in the holy place of the Kauras
The vessel, in which the gift is offered
Of low caste people, I will touch.

31. Yet one more vow *I take*.
The drinking of wine out of a man's skull,
And the killing of those of my family,
These incomprehensible sins will be attributed to me.

32. *By* the burden of such sins,
(Should the king discard his virtue).
Having taken *them* on my head, in hell
I will sink with my ancestors."

33. Having heard the words of Wasisht,
Wishmittra swore an oath:
"I will make the king forsake his virtue
By many attempts.

34. If he will survive my test,
"Then I will give him *my merit* acquired by good deeds."
"Let it happen." With these words, at the end of his cloth
The other tied a knot.

35. "There are unnumbered crores of my religious austerities.
In the pitcher of the world they cannot be contained.
If you will ask *what they are*, then with *your* ears
You must listen.

36. By *virtue of my* penance, I, another world
Created, and with physical eyes,
While looking with difficulty at the orb of the sun,
The apples *of my eyes* fell out.

माजी = "afterwards," in this case, or "in their stead."

आशन केलें (I ate). वात (air). अंबु (water). पर्ण (leaves).

पंचाग्नि = the penance of 5 fires. The mendicant sits surrounded by four small fires. The sun constitutes the fifth.

पद्मासनीं This is a method of sitting in religious meditation.

होता = took place, had taken place.

37. In their place came eyes of knowledge,
And they beheld the sun.
And I ate air, water *and* leaves
For ten crores of years.

38. Having eaten iron powder in the forest
And having undergone the penance of five fires, I performed by austerities.
Having sat in a posture of religious meditation in a cemetery,
For ten crores of years I uttered the name of God.

39. By virtue of such austerities
I conquered death at that time.
I will give all this *merit* to the king at once,
If he will survive my test."

40. When such a talk took place between them both,
The sage Narad got up.
Indra said: "Why this discussion?
Words will beget words."

41. Both of them, becoming obstinate,
Set out quickly to fulfil their oaths.
Wishwamittra with great anger
Went to the hermitage.

42. He who was the glory of the Solar race,
Wasisht the sage, went to Oude.
The two disciples, Wishwamittra
Sent secretly after *him*.

43. "You, having gone secretly," *he said*,
"And having seen the whole business, should come back."
The latter having gone, saw there
The sage seated in contemplation and seeing nothing.

44. "In the meeting of Indra *there was* a discussion.
Both swore oaths."
For this reason to warn the king,
And give him advice, he went.

"He" here is Wasisht.
चरणीं = on foot (Locative case).

महींद्रालया = मही + इंद्र + आलया.

जाया = wife. सह = with.

सविताचल = सविता + अचल. Pure = निर्मल.

45. "Wasisht has come." This news
When the king heard, he ran on foot.
Having bowed *to him*, in the palanquin
He seated him and went on.

46. Flags were raised in the city.
There were gaily decorated arches and "Torans" in every house.
With ceremony and *accompanied by* auspicious musical instruments
Wasisht entered the city.

47. The king having brought him to the palace,
Seated him on the golden seat.
The wife of Harishchandra with her son
Came to see him.

48. Having put *the son's* head at the sage's feet,
The latter patted him with his nectar-like hand.
And having embraced him to his heart,
Caressed him with sweet words.

49. The vessels of worship of the sixteen ceremonies,
In golden pitchers *was* holy water.
Having worshipped with hymns,
He held over him an umbrella heartily.

50. Pouring water on his feet, beautiful flowers,
Fragrant garlands *and* Hari sandal,
Offering of food, "pan supari," and ghi lamps pots
Were offered in golden plates.

51. With such ceremonies having worshipped the sage,
The king joined his hands and stood up.
The words of Wishwamittra in his mind
Wasisht remembered, and said:

52. "From the sun *in the form of a* mountain,
Up to now the pure water of fame
Flows profusely in flood,
Having broken the mountain of your enemies.

The Sage Janku drank up the Ganges. Wishwamittra is sufficiently holy to be compared with him.

वरी = in addition.

This refers to the Ganges.

चोख = brightened by being burnished.

Lit. "seize in your heart."

गुणालया = गुण + अलया = Home of virtues, store of virtues.
नव = न.

संकेत दाउनी = Having warned.

अहर्निशीं = day and night, continually.

येरीकडे = इकडे. सिद्धाश्रम = सिद्ध + आश्रम.

स = with. कामी = object.

होतां = झाली तेव्हां. The deity = Dewi.

53. Such a holy river exists.
To drink it, Wishwamittra, like Janku,
Having opened his holy mouth,
Is sitting at sacrifice.

54. Formerly being pure through being in the heavenly world,
In addition it entered the mouth of a sage.
Afterwards it shone in the name of,
And is known as, "Janhwi."

55. The reputation of the king is pure gold.
Besides when heated and brightened in the fire of a sage's anger
Its value is the more increased.
This know "O wise one."

56. Let it be. The sage said: "Oh king,
What I have told take to heart.
Good reputation, self-command, compassion,
He who possesses these is best *among men*."

57. O king of the Solar race,
O home of virtues hear further.
Do not go to the forest of the sage,
Go to your house.

58. Having warned the king,
Wasisht went to his religious duties.
The king was on his guard day and night
And lived in Oude.

59. Now in the hermitage
The evil-doer Wishwamittra,
The sacrifice "Matang," with some object in view,
Performed daily.

60. *After* a thousand offerings the last offering
Being performed, the deity appeared
She said: "What are the wishes of your heart?
O great sage tell me truly."

निकें = " alright ! "

नये वेळे = त्या वेळें.

व्यावसायिकें = व्यापाऱ्यांनीं.

घालूं कर्णीं = Let us inform, lit: " put into the ears."

जोहार is the word used by low-caste people for salutation of their betters.

प्राण + अंत = प्राणांत.

Lit : " asked in his heart."

61. The sage said : " My request is this.
Fill the forests with fierce beasts."
Having said " Alright," noble promises
The deity gave.

62. Wishwamittra, at that time,
By virtue of the gift of the boon of the deity,
Created the races of animals,
Fearful *beasts*, in the forests.

63. The animals filled the forest.
Having eaten flesh they went mad.
They roared fearfully.
They troubled the world.

64. Field tillers would not go to field work.
Travellers would not go on holy pilgrimages,
Merchants abandoned trade.
Cows would not go to the forest.

65. Through fear, no one would enter the forest.
All beings feared the end of the world *was approaching*.
They said : " Let us inform the king
After going to his house."

66. The subjects having come to the king's court,
Made their obeisance and remained standing.
And said : "In the light of the sun *in the form of* your valour
The darkness of wild beasts has become intensified.

67. It is not fit for us to tell this thing *to you*.
But if we do not tell you, there is an end to our lives.
Wild beasts have become numerous in the forest.
They are destroying the world."

68. Having heard the speech of the townsmen,
The king thought to himself :
" In obedience to the warning of the Guru,
If I remain, *I shall acquire* a bad reputation among the people.

साष्टांग = Complete prostration, with the 2 feet, 2 knees, 2 hands, breast and head touching the ground.
वाहिनीपति = सेनापति.

रथादि = रथ + आदि.

ऊर्ध्व = above.

शर = an arrow.

Lit : "on the other side." Gadhij = Wishwamittra.
मनीं = (lit :) "in his mind."
म्हणोनि = therefore. Here "because."

69. Having destroyed the crowd of animals in the forest,
I shall make all the people happy.
If Wasisht will get angry, then at his feet
I will prostrate myself.

70. Saying this in his heart
He called the Commander of the Army.
He said: "We have to go to the forest.
Have the army ready."

71. He caused drums to be beaten.
Sweet war instruments were played.
The great warriors, armour
Immediately put on.

72. Horses, elephants, chariots, etc., and like conveyances.
A multitude of warriors rode *in them.*
Among them the mighty king
Shone with the splendour of valour.

73. Innumerable chariots were equipped.
Many horses followed behind.
Many mad elephants
Ran with upraised trunks.

74. The king entered the great forest.
He saw the herd of wild animals with his eyes.
With weapons with arrows and with nets
Having killed *them,* he felled them to the ground.

75. Such herds the king killed.
The animals stood on one side, filled with trembling.
The remaining animals evaded the king.
Through fear for their lives they ran away

76. Now the sage Gadhij
Felt great joy in his heart.
Because, having left the town, into the forest
The king had come.

कनक-कांति = golden-beauty.

गळां = round the neck.

नेकें = "all right," "very well."

मृग = hunting animal, deer.

फेडिलें कीं रान = रान भर तो फिरला.
i.e., He ran so fast that his feet hardly touched the earth.

नंदन = Indra's pleasure ground; उपमा = resemblance, comparison.

77. To bring the king to the hermitage
The sage evolved a trick.
An extraordinary deer was created.
It was beautiful with the beauty of gold.

78. *He said to it*: "By means of the rope of your beauty
Round the neck having bound him, you should bring the king here."
Having said: "Very well" *the deer* bowed to his lotus feet
And went into the forest.

79. The king of hunting beasts came near.
When the king saw his golden body,
In the heart of the master of men a serpent *in the form of* a wish
Hissing arose.

80. To the string *of his bow* fixing an arrow,
He wished to take the life of the deer.
The latter roamed all over the forest.
He did not let his foot remain on the ground.

81. The king pursued it.
By running he became quite exhausted.
Running, he approached the vicinity of the hermitage
Of the sage Wishwamittra.

82. Having stopped at a distance,
He stood looking at the beauty of the forest.
When he began *to see with* his eyes in the lotus of the forest
He experienced fragrance and delight.

83. Who can describe the beauty of the forest?
The forest of Indra was inferior in comparison.
On many kinds of trees, fruits and flowers
Were abundant, juicy and sweet smelling.

बांचुनि = except, see next line. पट्ट = crowned. नायिका = wife.

This shows a state of great peace (c. f. "The lion shall lie down with the lamb".)

अगार = a house, temple.

सोम = the moon. It is also a name of Shiva. श्वेत = white.
कँपूर = camphor. It is also a name of Mahadeo.
Mahadeo rides a bull called नँदी.

84. Such was the garden of the sage's hermitage.
Having seen it the king turned back his army.
Except himself, his minister and his chief wife,
He did not let any one else come.

85. When he entered that forest
The king saw a wonder with his eyes.
Cows and tigers in one place
Were licking each other.

86. The mongoose and the snake were playing happily.
Mice sucked the teats of the cats.
The lion and the elephant performed wonders
And roamed in the forest.

87. Having entrusted their young to the owls,
The crows went to feed.
Such was the delusion *created by* Wishwamittra.
Man is not easily able to understand it.

88. Having seen the friendly multitude of wild animals,
The king's mind was astonished.
When he went forward, fragrant water
He saw full in a tank.

89. In the water of that lake
Having bathed, he obtained peace to his mind.
And having arrayed himself in beautiful clothes,
He set out for the temple.

90. *Taking* Golden lotuses in bowls of Kardal *tree*.
And various kinds of fragrant flowers,
And having filled a golden pot with water,
He entered the temple of Shiva.

91. The pinnacle was white as the moon.
The inside shone as white as camphor.
At the door a great white bull
Shone attracting the mind.

Mahadeo is the husband of Girja.

Shankar is one of Shiva's names. मदन = lust, also.

Spread out = पसरी (next line).
i.e.. Wishwamittra.

Yama is the God of Death.

i.e. "have killed."

i.e. "he was not troubled by the words of Wishwamittra

जनक = creator, father. प्रति = second, सृष्टि = creation, world.
कां = why ?

तापस (or तापसी) = an ascetic.

92. Having worshipped heartily the husband of Girja,
And having joined his hands he bowed.
The king with his wife
Sat in his own place.

93. *Just as when* Shankar, for the purpose of burning the God of love,
Spread out fire from his third eye,
So the Chief of the sages
Came near the king.

94. He said: "O knave among kings
You do not know the greatness of my power.
I will send you just now to the house
Of the God of death without delay.

95. Having been supported by the sage Wasisht,
And blinded by power, you have become insolent.
For this reason intoxication
Has come into your eyes.

96. Oh! To your sage
It must be known in his own mind
That I, his hundred sons
Have sent to the world of Yama."

97. Such were the verbal arrows of the sage.
Just as the clouds shower *rain*.
The king had over his body the cage of pardon.
He appeared beautiful with the ornaments of peace.

98. The king said: "Oh Creator of the second creation,
Without fault *on my part* why do you get angry?
Oh Lord of sages
You must tell me this."

99. The sage said: "O ungrateful one,
Having killed the herd of animals, my children,
Why do you come to the house
Of the sage? O! shameless one."

बोलता झाला = began to speak. (A construction of the inceptive.)

मम = mine.

करणें = इंद्रियें.

तर्जनी नखा = nail of the forefinger.

कवण = कोण.

मृगांबुका = मृगजल = a vapour, mirage.
त्यागणें = to leave, forsake.

कुंभिनीवर = पृथ्वीपति ; राजा *i.e.*, Harishchandra.

Taramati, the wife of Harishchandra.

अंगना = woman, wife.

Lit: "there was a strange delusion, (the work) of Wishwamittra."
द्विजरूपें = twice born. Hence a Brahmin.

मनोरथ + अवाप्ति : + अस्तु = मनोरथाची प्राप्ति होवो.

100. The king placed his head at his feet.
He began to speak with sweet words:
"Not cherishing my fault in your mind,
Please pardon me.

101. *Because these are* the organs of one body,
If the tongue is bitten by the teeth,
Or if the eye is hurt by the nail of the first finger,
We should not retain hatred in the mind.

102. You say the animals are your children:
Tell me whose *children* we all are?
Having cast off your anger, in friendship
You should pardon *me*."

103. The flames of the fire of the anger of the sage
Were reduced to a mirage by the king.
Leaving the hermitage of the sage
And bowing to his feet, the king came to his own place.

104. The Lord of the earth was exhausted by fatigue.
He was overcome by sleep.
The tender thigh of Taramati
Having made into a pillow, he lay down.

105. On the thigh of his wife having placed his left ear,
The king slept.
At the door of the temple the Minister
Sat attentively.

106. While the king thus slept,
Wishwamittra *created* a strange delusion,
In which he appeared in a dream
To the king in the form of a Brahmin.

107. Seeing the twice-born one in the dream.
The king bowed with his hands joined.
The other blessed him *and said*:
"May you obtain your wishes."

कामना and इच्छा = wish.

शील = (lit :) " disposition."

गृहस्थ = (lit :) gentleman, or householder
ऐशियापरी = या प्रकारचा.

i.e. " I have no higher ambition in this world than to serve you."

Lit : " began to say."

This is to signify elephants, horses and papers, and hence the king's whole kingdom.

To signify a bargain completed.

Yama is the God of Death.
लोहार्गळा = लोखंडाचा दांडा.

108. The king said, with generous words:
"What are the wishes in your mind
For which you have come here? *Those* with my ears
I must hear."

109. The Brahman said: "Oh able king,
While living in the wilderness of the affairs of life,
Unexpectedly the tiger of poverty
Has seized me impatiently by the throat.

110. You are kindness itself.
I have heard *this your* reputation from many mouths.
For this, O king, I have come a supplicant for protection
To you as *being* a person of importance.

111. Of this sort the tiger of poverty
Whose object is to kill, Oh king,
Has seized me *and* I have come, Oh virtuous one,
To you as a mendicant."

112. The king said: "More than this
What other gain is there now"?
When the king agreed *to relieve his poverty*.
The mendicant said:

113. "A goad, a bridle *and* a pen,
So much, give into my hand."
The other said: "They are given *to you*."
And poured water on his hand.

114. Immediately he saw *yet* more in his vision.
A servant of the God of Death stood near.
And taking in his hand an iron bar
He struck the king *cruelly* on the head.

115. Being frightened of the stroke
The king raved in his sleep.
Taramati quickly
Woke him with her own hand.

सावधान = in possession of his senses.

तेणें = त्यानें.

सुंदरी = (lit :) Oh beautiful one.

यया = ह्या.

मजलागुनी = मला.
Lit : " while thus speaking, at that instant."

116. Having got up he sat aroused.
He remembered Hari.
Taramati said: "What
State has your mind come to?"

117. The king said: "A great deal of virtue
I had acquired by the gift of *my* kingdom, and after,
A servant of the God of Death near by
I saw *standing* with an iron bar *in his hand*.

118. When he struck *me* a blow on the head,
In my dream I raved through fear.
When you awoke me, Oh wife,
I became freed from trouble."

119. The other said: "Oh protector of my life,
Please bathe in this holy stream.
If you put an offering into the mouth of the fire,
The evil effect of the dream will be removed."

120. The Minister said: "Oh sire,
Please give a Brahman some gift."
Then suddenly
He saw Wishwamittra, lustrous with penance.

121. The king, having bowed, said these words:
"Oh Master, to-day while in bed, a dream
I saw. Its meaning
Please inform me.

122. *In* the form of your likeness
Such a Brahman I saw before me.
Having blessed me by *word of* mouth,
He expressed a wish for a gift *from me*.

123. *He said*: "The earth together with your throne,
Oh king, give to me."
The moment he said this
I poured water on *my* hands.

इतक्यांत आकाबाईचा फेरा आला.

देख need not be translated. If translated "You understand? !"

The weight of a tuka is 8,000 tolas. He thus asked 28,000 tolas.

आपुले = आपल्या.

संकल्प = a promise. विणें = without.
किंनिमित्त = for what reason.

तया = तें.

Girij, one of the names of Mahadeo.

सिद्धाश्रम = सिद्ध + आश्रम.

i.e., Harishchandra.

i.e., Oude.

124. While obtaining a heap of virtue by such a gift,
Meanwhile this fortune visited me;
The servant of the God of death with an iron bar.
Hit me on the head. You see?"

125. The Rishi said: "Oh able king,
Let it be. What took place in a dream is unreal.
As the image in the mirror to the hand
Does not come at all, so is a dream.

126. At present to beg from you,
With this wish have I come here.
Three and a half tukas of gold
You must give me.

127. If you give it generously,
Then you put water into my hand."
The king said: "To my town
You must come, Oh Master."

128. The sage said: "Without a promise
Why should I come to *your* town?"
The king, having taken water,
Poured it on his hand.

129. The wife of the king having bathed in the water of the lake,
And having worshipped Girij,
Caused Wishwamittra to be seated in the palanquin,
And had him taken.

130. The Minister and Taramati
Went on foot along with him,
And, having passed the hermitage,
Arrived at their own city.

131. While the king was going surrounded by conveyances,
The instruments began to be beaten.
The husband of the world with warrior splendour
Arrived at Ayodhya.

पडतालूनी = घेऊन.

i.e., Taramati.

पासीं = to, near.

कीजे = करा. तुल्य = like.

मातें = मला.

भांडारी = खजिनदार.

वरी = more than, above.
हेममांदुसा = सोन्यानें भरलेल्या पेटया.

तुळे = तुळयांत.
पारडें = a scale.

132. The king had come. Therefore the city
Was decorated in various ways
The townspeople having mounted many conveyances,
Collected outside *the city* in crowds.

133. The king entered the palace.
Then Wishwamittra sat at the door,
And having grasped a stick in his hand,
He hit Taramati.

134. Having struck *with* the stick he broke the palanquin.
And holding the wife of the king by the braid of *her* hair,
He said: "Give *me* my gold."
And saying this he beat her.

135. The other trembled
And wept with the words: "Alas, Alas!"
This affair was made known to the king,
Who came running to the sage.

136. The king said: "Oh ocean of mercy,
For what offence have you hit the woman?
Having placed that fault on my head,
Beat me *to pieces as small* as sesamum seed."

137. "Having given me a promise, you have brought me here.
And then having cast me off at the door,
Without giving me the gift, the house
You entered. This *is* the offence."

138. The king having called the treasurer,
Said *to him*: "Bring gold quickly."
The treasurer brought more than a crore
Of boxes containing gold.

139. Having placed a weight in *one* scale,
While filling the other scale with gold,
The sage said: "Oh foolish king
Whose gold are you giving *me*?

सहित = with.
i.e., By the servants of Yama, the God of Death.

आर्णव = ocean.

माँजी = in (next line). आर्णव = ocean.

i.e., the whole kingdom.

जनजाया = mankind, men and women.

140. You are giving me my own wealth.
What sort of charity is this?
You gave me the gift of your kingdom.
Have you taken it away from me?

141. *If any one* takes away a gift given
He, with his ancestors, goes to hell.
By the servants of the son of the sun
He is always persecuted."

142. The king said: "Oh ocean of mercy,
Oh God of Gods, what has occurred to you is good.
In the ocean of this worldly existence the gift of a kingdom
You saved while it was sinking.

143. Sages are the Saviours in the ocean of worldly existence.
They are the dispellers of the darkness of ignorance.
Having removed the stigma of living,
They bring about assimilation with Shiva."

144. Then he spoke to the chief Minister.
And after the umbrella, seal and throne
Had been given into the sage's possession,
He bowed to him, and to his servants *also* he said:—

145. "The nine continented earth *has been put under his* hand.
I have worshipped the learned with flowers.
You, without disobeying,
Should do according to the wish of the sage."

146. The goad, the bridle and the pen
The king placed at the foot of the sage.
The holy sage said: "I receive this.
Give me the gift of gold."

147. Having bound the king to a post,
He beat him with a hard stick.
With grief all the men and women
Lamented bitterly.

Rohidas is the son of Harishchandra.

वै = in truth, indeed.
गाधि = Gadhi + ज = born of.

जन = people.
हाहाकार = a great lamentation or wailing.

Dakshina is money given to Brahamans.

प्रमाण = surely, certainly.

ऋण = debt.

i.e., when born.
or "at every re-birth" फेडिजे = फेडिले पाहिजे. By this passage is meant that after death there is continual re-birth until debts of money, murder and hatred are discharged.

148. Then Rohidas arrived.
Having placed his head at the feet of the sage,
He said: "Oh master!
What misfortune has befallen the king?"

149. The sage, having made his eyes like fire
Said: "Who is this *boy*?"
The king said: "The ornament of my race.
He is indeed my son." [mother

150. When the sage born of Gadhi saw him, his father and
He beat the more.
Seeing this, the townsmen
Behaved *crying*: "Alas! Alas!"

151. The merchants of the wealthy town
Prayed for mercy before the sage,
Saying: "We will give the money. *Our* king,
Oh sage, please release."

152. Wishwamittra said to them:
"The whole world has been given to me—
The kingdom and the wealth.
And Dakshina is quite apart from this.

153. As much money as there is in the world
Is mine certainly.
Apart from this *wealth*, who, and from what place,
Will give me money?"

154. Rohidas said: "Oh sage,
I will pledge myself to you.
The debt promised by *my* father
I will discharge in full."

155. Debt, murder and enmity
Even *when one is* dead one does not avoid.
For *this reason* that, having assumed a body,
Every time one is born they must be discharged."

i.e., Harishchandra, Taramati and Rohidas.

मेळे = (lit :) in agreement.

तेंवि = त्याप्रमाणें.

Kashi or Benares.

संधी = मुदत.
i.e., if the debt is not paid within the period of grace.

प्रदक्षिणा = means the circumambulation of an object, keeping the right side towards it.

उदक = water—here tears.

ग्रहो = ग्रह.

होऊं पाहे = wishes to become.

156. Having heard the words of the boy
The sage was astonished and said:
"If these three be of one mind,
Even the most powerful can avail nothing.

157. *Because* that, when knowledge and renunciation exist together,
The fears of worldly existence flee.
Such is the case when the wife, son, and king
Become of one mind.

158. The heaps of the merit of our penance
Are being spent." Thus to himself
Having considered, he said to the king:
"Do not remain in my country."

159. The king said: "Oh image of mercy,
Kashi is beyond the nine continents.
Having gone there, *I will make* great efforts
And discharge my debt to you.

160. An interval of one month
Please give me, Oh store of favours."
The sage said: "If the appointed term
Passes, having cursed *you*, I will burn you *to ashes*."

161. Having said: "Alright," he bowed to his feet.
He went round him.
When he went to the forest together with *his* son and wife
There was a great wailing.

162. The collection of citizens came in crowds.
From their eyes they shed tears copiously.
And beating their foreheads with their hands,
They spoke oppressed through vehement emotion.

163. They said: "How has this planet *in the form of* a Brahman
Eclipsed the moon *in the form of* the king?
Having driven out the king,
The wicked man wishes to become lord of the town."

व्यंकटा = वांकडया ; भृकुटी = भिवया.

उष्ट्रें = उंट.
पयोधर पशूंचीं खिल्लारें = दूध देणाऱ्या जनावरांचे कळप.

गगनोदर = गगन + उदर = the womb of the sky (lit.).

i.e., the king.

Kaoshik, a name of Wishwamittra.

त्रिवर्ग = three persons.
सालंकार = स (with) + अलंकार (ornaments).

164. Women with throats choked with emotion,
Having seen with their eyes the face of the sage,
And having made crooked their eyebrows,
Angrily cracked their fingers.

165. The king having seen the people,
Said: "Let your friendship remain with me. To the forest
We go. *According* to the wishes of the sage
You must behave."

166. The king looked at his palace.
So many beasts and birds *as were there* were weeping.
Forgetting their hunger, with their mouths
They began to emit sounds.

167. Horses, elephants, and camels,
Herds of milch animals, *and*
Innumerable beasts of the chase
Also were choked with grief.

168. In golden cages *were* minars, parrots,
Swans, partridges, peacocks *and* doves.
To them he said: "You may leave me and go
To your own respective places."

169. When they were released in the sky,
The birds said in sweet notes:
"In whose hands have *you* given us
And how do you go, Oh affectionate one?"

170. The Lord of men, having abandoned his affection *for them,*
Called them *and* said: "Now
May the Creator of the world protect you.
That is Kaoshik *creator of the* second world."

171. Having said this quickly,
The three set out.
Having seen *them* with ornaments, angrily
Wishwamittra ran.

अधो = खालीं.

तये वेळे = त्या वेळीं.
कृतांत is a name of Yama. His father is the Sun.
द्वादश = twelve.
ममाज्ञा = माझी आज्ञा.

उलों पाहे = were about to crack, ते कालीं = त्या कालीं.
Waruna is the God of rain.

निर्वारि = निर्जल (without water).

172. Holding Taramati by the hand,
He said: "The wealth of my kingdom,
The ornaments, take *them* off.
And having given them to me, go to the forest."

173. The king, Rohidas, and Taramati,
Having left the town, went to the forest.
Afterwards what event
Took place, that hear.

174. Here the citizens,
Their faces *hanging* down through sorrow and grief;
With the grief of separation being distressed,
Arrived at their own houses.

175. In the terrible forest *while* the king,
Taramati, and his son,
Rohidas, (having taken him by the hand),
Were going, *this is* what happened.

176. Then Wishwamittra
Gave an order to the father of the God of death.
He said: "To-day twelve-fold
Heat you must emit. This is my order."

177. Through fear of Kaoshik, a thousand rays
Began to emit intense *heat* in the sky.
And by that lustre the mountains and the earth
Were on the point of cracking at that time.

178. Immediately to Waruna, angrily
He said: "While the king goes along this road,
The whole waters of rivers and lakes
Having taken, you must make *them* dry."

179. How great was the power of the sage!
Waruna made the road waterless.
Of all wells, rivers and tanks
The water disappeared.

पैल = पलिकडे.

मध्यमंडळीं = over head.

सरोवरीं = Locative case.
मात्र = even.
अधम = Low, vile.

शीं = denotes "in company with."

धड = शरीर.

180. While the wife and the son were walking on the road,
Their delicate beauty was burnt by the sun.
Taramati, having taken the boy on her hip,
Walked with the king.

181. Their hearts were parched with thirst.
Their bodies were burnt by the hot rays.
Through them their faces faded.
Their bodies were dripping wet with sweat.

182. Rohidas said: "Oh father,
Through thirst I shall now die."
Having said *this*, from *her* hip down
He fell and rolled wildly.

183. The mother said: "Oh my son,
There is shade on the other side at the foot of the tree.
If you sit there, water
Having brought, we will give you to drink."

184. Having said *this*, she went to the foot of the tree.
Then the orb of the sun came overhead.
Where a little shade appeared *to be* at the foot,
Having gone there, they sat down.

185. The king looked in the forest.
In the wells, rivers, and lakes
There did not appear even a drop of water,
As in the heart of a wicked man.

186. The king searched the whole forest.
He could not get water anywhere,
And returned to the place where his son
Was with his mother.

187. The wife looked at the king.
The lake of his face appeared dried up.
Having seen no water, their bodies
They threw on the ground.

तयांतें = त्यांना.

सखेद = स (with) + खेद (sorrow).
डोळसा = हे सुरूपा.

जरा = old age. करूनि = through, by.

आशीर्वचन = a blessing, benediction.

तीर्थ = a holy place. वासी = an inhabitant.

पादत्राण = any protection for the feet.

188. The king saw them then,
Just like corpses in the dust.
And fanning them with leaves in his hand,
He touched *them* and brought *them* to their senses.

189. The son said: "Please give *me* water."
Having heard *this* the king, both his eyes
Being full *of tears,* said with words *of* sorrow:
"Come forward, Oh beautiful one."

190. Having said thus, with both *his* hands
Having embraced *him,* while he was going on,
Wishwamittra in the forest
Appeared in the form of a Brahman.

191. His body was overcome with old age,
And thereby his neck shook.
His body was bent into *the shape of* a bow.
He came coughing, and leaning heavily *on his stick.*

192. The king having seen him bowed.
The other blessed *him,*
And said: "Having heard your fame,
I have come here with a wish."

193. The king said "Oh master please speak *it.*"
The other said: "We are pilgrims.
Accompanied by *my* wife and son,
While progressing, *we* scorched our feet.

194. He who will give us shoes,
My God be good to him."
When he said this, the ornament of men
Gave *him* the clothing of their feet.

195. While the three people were going on foot,
At the bottom the ground was hot.
The hot rays scorched their heads.
Their hearts were consumed by thirst.

अव्हाटे = आडवाटेला.
पूर्ण = completely, fully.

प्रलय may be translated as "the end of the world."

Created = निर्मिली (two lines lower).
अति = excessively. प्रया = a place where water is distributed free.

षड्रस = the six flavours—sweet, sour, etc. षट् = six kinds, रस = drink.

Champak is a sort of flower.
आरळ = मऊ बिळायत.

A Puran is a sacred and poetical work.

196. With such pain, while they were walking on the road,
Their delicate soles were burnt.
Blisters came out *on their feet*—their skin cracked,
And the nails of their toes fell out.

197. While the three were walking with difficulty in this way,
The sage led them by a bye-path.
Thorns entered their feet in plenty,
And thorny seeds pierced them.

198. The delicate child said: "Oh father!
Now is the dreadful death come near.
If we do not pay the debt to the sage,
We shall all go to hell."

199. While they were traversing such forests,
Later on Wishwamittra created a garden, waters,
And very beautiful water booths,—
Unreal ones.

200. Wishwamittra created a beautiful house,
And a charming *one.*
In seeing which fatigue goes,
Just as sins *disappear* by *repeating* the name of Hari.

201. Having filled a golden vessel *with* sandal *smelling*
And kus-kus *smelling* fragrant water,
In the kitchen *he put* food
Of various sorts *and* drinks of six kinds.

202. In such a place on a golden bed
Jasmine, Arabian Jasmine, and Champak,
And soft bedding were put by servants
For travellers to lie on.

203. Purans, songs, and discussions on religion
Were going on; The greatness of God was being described.
The wind of fatigue was not felt
When the traveller heard these.

अन्नसत्र = is the distribution of free food to a Brahman.
धर्मपोई = is the giving of victuals and water to way-farers.

मम = माझ्या.

नाबेक = क्षणभर.

204. The sage created such a booth.
The king saw it from a distance.
For water *he* quickly
Went forward.

205. Leaving behind his son and his wife,
He quickly arrived at the unreal forest.
Knowing *it to be* a water booth he did not take *water*.
The king returned back.

206. Thus the water booth
Having left, while the king was going,
The great sage took a pot of water
And ran after him.

207. He said: "Stop, Oh traveller!
You are exhausted with fatigue. Take water.
The king said: "Oh, pious one!
I cannot accept *it* at all.

208. Food given in charity,
Know that *that* and the water of the water booth
Whoever accepts, the merit *attained* by his good deeds
Goes, *and he incurs* great guilt."

209. The sage said: "He who preserves the body,
Will obtain the merits of his good deeds.
For this reason the elders say:
"He who preserves his body *acts up to his* religion."

210. Having said this he seized him by the hand,
And said: "Come to my house.
Having bathed, eat.
Then lie down for a moment on the bed.

211. Please have the cool sandal ointment applied.
Please put garlands of flowers round *your* neck.
Fragrant articles for you
Have been placed. Please accept them."

जामके = जाई.

फोड = a boil, pimple.

येरीकडे = here means "now."

i.e., He made an image of Harishchandra so as to deceive Taramati and induce her to enter the booth.

तर्ते = You. Notice the singular is used.

212. When you have taken rest in your heart,
Please go happily on your way."
Having heard this, the king
Said with a sad mind:

213 "I have obtained complete rest
And my object by the sight of you."
Having said this, the king
Quickly went forward.

214. Taramati behind him,
While walking, became very tired.
She saw and knew it was a water booth,
And having turned *her face* she went on.

215. Having left the booth, while the beautiful one
Was going, the great sage saw *her*.
And having seized a vessel of water in his hand,
He came and stood in front of her.

216. He said "Oh mother, you are fatigued on the road.
Your delicate beauty is burnt by heat.
On your lotus *like* feet sores appear.
Your lower lip is parched with thirst."

217. Having spoken thus with *his* mouth,
He held forward the water vessel.
The other turned *her head* round and continued *her journey*
In order to go her way.

218. Now in the hermitage
The sage created a most wonderful thing.
He created a phantom king,
And seated him on the bed.

219. The sage said: "Oh virtuous woman,
Your husband calls you.
Yonder he beckons *you* with his hand,
Seated on the bed in the house."

चरण सेवा = service pertaining to the feet.

श्री = is the Goddess Lakshmi.
गभस्ती = सूर्य.

दश = ten. द्वय = two. शत = one hundred ($10 \times 2 \times 100$) अक्षे = eyes.
i.e., the snake Shesh, king of the serpents.
By this passage is meant that the king would no more think of using a water booth than Shesh would think of casting the earth from his back, etc. (Cf. Atlas of the ancients.)
Kamal is the wife of Vishnu.

ये = may here be translated as "only," or "indeed only!"
कीं = if.

लंघणें = to transgress (उल्लंघणें) (next line). The Veda is the Hindu Scripture.

अवर्ण = without caste.

220. The other looked within,
She saw the king on the bed.
The service of *massaging the* feet, beautiful women
Were doing with their delicate hands.

221. The virtuous wife, having seen thus,
Said: "Oh God, what is this *that has* happened?
In the darkness the sun
Having faltered, has fallen.

222. *He who has* two thousand eyes in his head,
Who bore the earth like a flower,
If having considered it a burden he were to cast it out,
Then this thing would happen.

223. If the husband of Kamal, for the punishment of the wicked,
While taking incarnation feels weary in his heart;
Or, If after *sun* set the sun *were to* return,
Then only this thing would happen.

224. *Or,* If the water on the top of the mountain,
Which rushes vehemently on its downward course,
Were to return to its source,
Then this indeed would happen.

225. *Or,* If a Brahman, having transgressed the limits of the Vedas,
Were to misbehave;
Or, If a chaste woman were not to obey her husband's words,
Then this indeed would happen.

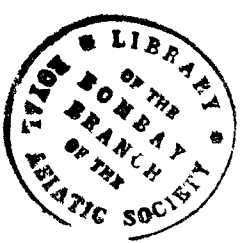
226. *Or,* If a very learned man, in a difficulty
Having been overcome by hunger,
Purposely were to take his food in the house of a low-caste man,
Then this indeed would happen.

i.e., Harishchandra.

सत्व = is best translated here by "self-command." Kaoshik is a name of Wishwamittra.

वदनांबुजक = मुखकमल.

कर = hand. तळ = bottom, sole, palm.



227. Thus that the king of the Solar race,
Who is pious and very virtuous,
Being vexed, in the booth
Would take rest, *this* cannot be.

228. Be it so *as it may*, I will not take the water."
Having said this she went on further.
Wishwamittra said: "What
Self-command *is that* of this woman."

229. When Kaoshik looked behind *him*,
Then he saw the child coming.
With fatigue his lotus face was parched,
His heart was scorched with thirst.

230. Having run, he took him on his hip.
He caressed his face with the palm of his hand.
When he saw his beautiful and delicate feet,
Bristles appeared *on them*.

231 He said: "You are tired walking along the road.
At this booth take rest.
Having drunk water, further
Make your way, Oh child."

232. Rohidas said: "Oh master,
We may not touch such water.
It will be stigmatized—our
Solar race."

233. Having said *this* he prostrated himself
And said: "My father and mother have gone far ahead.
So, kindly now
You must give me leave *to go*."

234. Thus having spoken to the sage,
Rohidas set out *on his journey*.
Wishwamittra in his own mind
Commended the child.

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सविता = sun.

जाणो = As if (next line).

येरीकडे = Now. The lord of the earth is Harishchandfa.

चतुर = wise, clever, shrewd.

चहूंकडे = on all sides.

अंबर = sky.

सह = with. परिवार = family, dependants.

घ्राण = sense of smell.

235. "Before such a sun of virtue
The merit of my penance is as poor as a fire-fly.
In vain I lost *my* merit altogether through my tongue,
Having laid a wager."

236. Knowing that the king's virtue was unassailable,
Kaoshik became exceedingly angry.
As if to destroy the creation of the surface of the earth,
Shankar were angry!

237. Now the lord of the earth,
Having left *behind him* the booth, *was* going along,
And behind him Taramati,
Having embraced her son, was going *too*.

238. In the very dreadful forest,
While they were going what *thing* happened,
The wise, having given their attention,
Must hear.

239. Wishwamittra, having gone forward,
Set fire *to every thing* on every side.
The standing trees began to burn.
Wild beasts and birds *were* in terror.

240. The sky was filled with smoke.
Fearful flames arose.
In the middle of it *all* the great king
Was caught with his family.

241. The flames touched *his* body,
Whereby it burnt with a sizzling *sound*.
To his eyes and nose
Pungent smoke gave trouble.

242. What did Wishwamittra do?
He led astray the king and Rohidas.
He helped Taramati
In that conflagration.

i.e, I cannot tell what is in store for me.

शंखस्फुरणें is to make the cry uttered by bellowing and beating the mouth with the hand.

दाहीदिशा = the ten cardinal points, viz.—north, south, east, west, north-east, north-west, south-east, south-west, above, below.

i.e., The husband.
सायुज्य is the absorption into God. Here salvation or peace.

पेणें is a stage halted at during a journey.

By this is meant she will kill herself.
There are four periods of time of the world's history since its foundation. Each of these is called युग. We are now in the third.

सौभाग्य is the happy and lucky state of wifehood.
वर्षण = to shower down.

243. Taramati looked behind.
Not seeing her son she fell to the ground.
When she looked in front of her, then
The king also she did not see there.

244. Therefore she rolled on the ground.
Having wept bitterly she beat her forehead.
She said: "Alas! Alas! On *my* forehead
What has been written I cannot tell."

245. "In the conflagration they are burnt to death"—
Thus she imagined in her heart.
Beating her forehead with the palm of her hand.
She made outcry.

246. She said: "Oh *my* child Rohidas,
Meet me, Oh dear one;
Without you the ten cardinal points
Appear to me void.

247. Oh the solar races's chief jewel!
Oh *my* treasure, lord of my life!
Without me, the house of Salvation
You have gone to enjoy.

248. Having left me in the town of this worldly existence,
You have gone a long way away.
What fault is on my head?
Having met me please tell *me*.

249. Otherwise the stigma of the fault of widowhood
I will not let touch *me* even in the least.
An instant appears to me like an age."
She prayed to the fire *thus*:

250. "*To* the fire which has burnt my husband
I will give my body as an offering."
In *her* mind the wealth of her good fortune
She threw into the fire.

शिळा is a flat stone.

अंगें is best translated here by "himself."

किमर्थ = किं + अर्थ.

देख = you see? But it need not here be translated.

मडें = प्रेत.

251. She felt the fire as it were the great being.
Having stood on the sacred stone,
At the moment she was about to throw herself *into the fire,*
Kaoshik appeared.

252. Having extinguished the fire himself,
He arrived quickly before the virtuous woman.
He said: "Tell *me* who *and* whose you *are*?
For what reason have you come into this forest?"

253. The other said: "We *are* travellers.
My husband and son,
In this fire
Whether they have been burnt to death I do not know.

254. If you may have seen them
Kindly tell me in reply."
The sage said: "Oh! in the forest,
Two dead bodies lie burnt.

255. One of *a* man *and* one of *a* child.
Their dead corpses lie burnt."
When she heard *this,* her heart
Became parched.

256. The sage said: "With me
If you will come, I will show *you* the bodies."
Having spoken thus, dexterously
He created corpses in the forest.

257. Having lead Taramati there,
He showed her both the bodies.
Their skin being burnt, they lay disordered,
With hands and feet stretched.

258. Having recognized the corpses of *her* husband and son,
She beat her breast with both hands;
She made outcry with her mouth;
She rolled on the ground in confusion.

i.e., always अ without खंड = break, intermission.

i.e. "Life has left the body."

259. Having seen *her* husband's corpse,
She said: "Oh dear one, look towards me.
Having abandoned *your* anger, please speak with *your* mouth
Secret things with me.

260. *If you had* a drink *of* water without me,
To you *it seemed* like poison.
The secret things of your heart
Without intermission you used to tell to me.

261. For what reason to-day *do* you
Have anger in *your* heart?
Having remained silent, words
Why do you not speak with me?"

262. Having hugged Rohidas to her heart,
She applied her forehead to his forehead.
While she grieved, the wild animals
Having seen *it* were moved with emotion.

263. She said: "Whom shall I feed?
To whom shall I give the suck of my breast?
Having taken *whom* on my hip, words
With whom shall I speak now?"

264. While the virtuous one was thus lamenting,
The sun set.
The sage said: "Now how much *more*
Will you grieve over the dead bodies?

265. What is the use of embracing corpses?
The swan has left the nest.
In vain you beat your forehead;
I am tired hearing it.

266. We heard a saying
That you owe a little *money*?"
She said: "Yes, truly.
The debt is to a sage."

निशी = रात्र.

भोगणें = to enjoy or undergo.

भलतियापरी = somehow or other.
धाडणें = to send.

केंवीं = how?
धणीवरी = तृप्ति होईपर्यंत

विंदाण = कपट.

i.e., "The night advanced far."
उडुगण = तारागण.

परौतें = पलीकडे.
अंत्रें = आंतडीं.
बीभत्स = चिळस येईल अशा रीतीनें.

267. The other said: "The debt of *her* husband,
A faithful woman discharges. *This* know.
Whereby a perpetual house in heaven
He will attain to enjoy.

268. Now the night has come.
Wild beasts will eat you.
In the end you will suffer hell.
And this will happen *because of* the sin of an *unpaid* debt.

269. In our house having passed the night,
At dawn, burn the dead bodies.
Somehow or other debt of *your* husband
"Having discharged, send *him* to heaven."

270. Taramati said: "Oh merciful one,
Having left my husband and child, how,
To *my* satisfaction, shall I see *with my* eyes
The lotus faces of them both?"

271. Having heard these words,
The sage became invisible.
Kaoshik the sage *this following* fraud
Did in the forest.

272. The wife of the moon became fearful.
In *it* the multitude of stars showed beauty.
The assembly of ghosts *and* wild beasts
Arrived, having seen the corpses.

273. Among them Wishwamittra,
Having assumed the form of a fierce tiger,
And having opened his very fearful mouth,
Suddenly jumped before her.

274. From in front of the faithful woman, both corpses
He carried to a distance.
Having torn open their stomachs, the entrails
He took out, *and* threw *about* disgustingly.

श्रीपती = Vishnu.

Lit: "To a born body."
Or "This is written in the Vedas."

आमुतें = आम्हांस.

पंचप्राण is the word given to the five vital airs, constituting animal life.
ज्ञानदृष्टि = "the viewer of knowledge."

जण = (lit.) a person, individual.

हलावा = लाट.
जीवा = one (person).
वोडंभरी मारिखें = राक्षसीमाया, गारूडीविद्या.

275. Looking towards the faithful woman,
He ate the flesh with his mouth.
Growling with anger *he came* forward,
And frightened her every instant.

276. Taramati said: "Oh Shripati!
Come running at this crisis.
What sort of a mishap has befallen?
May not such befall *one's* enemies!

277. The fire burnt both *my* jewels,
And in the end they fell into a tiger's mouth.
Now my life, also,
He will not spare at all.

278. Death to one who has been born
Cannot ever be avoided. *This is the* word of God.
But the debt *due* to that Brahman
We could not discharge.

279. Let it be. Afterwards when we are born again
We will entirely pay off the debt *due* to the sage.
I *am* a faithful woman, *and*
With my husband will burn myself without delay."

280. For this reason she closed her eyes.
She drew in her breath,
She was about to give up her life when
Kaoshik, *who* knows the secrets *of others*, had an inspiration.

281. "Taramati will give up her life,
And my oath will go *void*."
Therefore he brought both *of them*—
The husband and the son—before her *in the flesh*.

282. Where *was* the tiger, where the fire?
Just as a wave of a mirage *of* the sea,
Or as when one experiences a bad dream.
It was like a juggler's skill.

किमर्थं = कशाकरितां.

i.e., Prayed to God.

Vishnu is the protector of heaven. वैकुंठ is the paradise of Vishnu.
मोक्ष = eternal happiness, salvation. पद position, place, etc.

रातिं = रात्रीं.

नदनादिया Means rivers and streamlets. नदिया shows the diminutive.

283. The king said: "Oh wife!
Looking for you I *have* wandered in the forest.
You are very fatigued with thirst
Therefore you sit here.

284. When Taramati opened her eyes,
She saw both of them.
Having hastened, she gave *them both* an embrace,
And cried bitterly.

285. The king said: "Oh river of good fortune!
For what *is this* lamentation? Tell me."
The other said: "You
I have seen born again!

286. You were burnt to death *in* the fire.
Clasping both corpses I sat.
I felt very sad.
I am afraid to tell *this*.

287. Suddenly a tiger
Jumped *and* took both bodies.
Through fear trembling filled me.
I thought the time of *my* death had *come*.

288. For this reason I shut *my* eyes.
In my heart I remembered Narayan.
Having heard your words,
I opened my eyes *and* saw."

289. The king said: "The Protector of Heaven
Having removed all *our* calamities, in this way
Will put *us* in an unshakeable position of eternal happiness,
Having seen our virtue."

290. Let it be. While the three together were going along the road,
They were fatigued at night *fall*.
They traversed fearful forests
And awful large and small rivers.

यापरी = या रीतीनें.

जेकां = which. पिशाच = ghosts. आदि = et cetera खेचरीं = आकाशांत फिरणारे.

i.e., The sun पद्मिनीवर = कमलिनीचा पति.

लेश = atom, particle.
निमिष = the twinkling of an eye.

प्रभंजन = wind. मशक = a gnat. नाशक = that which destroys.

अमर = a god, an immortal.

A Kos is two miles. पंचक्रोशी = पांच कोसांचें क्षेत्र.

By this passage is meant that one has to be re-born 84 lakhs of times before finally entering the eternal peace of Heaven.
i.e., Brahmadeo.
i.e., Mahadeo.

291. While going on in this way, at midnight
They saw before them a desolate town,
Which ghosts, etc., moving in the sky,
And wild beasts inhabited.

292. When they had passed such a desolate city,
The husband of lotuses,
The Maker of the day, showed his face.
Then the splendour of darkness fled.

293. In this way one month passed.
The king did not enjoy an atom of happiness.
Even a moment without sorrow of *some sort*
Kaoshik did not allow to pass.

294. The virtue of the king was a fine jewel,
And it did not mind a blow *from the hammer of*
Kaoshik's anger.
Just as by the wind which destroys the gnats,
Mount Meru is not shaken.

295. Let it be. The king with his son and wife
With great trouble was walking along the road,
When suddenly the town *which is* the giver of
salvation,
Namely Waranashi, they saw.

296. In which city the multitude of Gods,
Having obtained death, wish re-birth.
Then to others *of course* there is the same desire;
For by death absolution is obtained.

297. *And* which *town* is apart from the nine continents,
And extends five Kos on the surface of the earth.
Where dwells the moon crested *one*
To give absolution to the world.

298. The cycle of the eighty lakhs of re-birth,
On *this* wheel many human beings are placed,
The four-faced one cannot escape re-birth
Without favour of the five-mouthed one.

i.e., The Ganges, the Sacred river of India.

गंगा = The Ganges, or Holy water. सुर = a god, deity.

बद्धांजली = with hands joined together, a sign of humility.

Kailas is the Paradise of Shiva, as Swarg is that of Indra.

कामांतका = मदनाचा नाश करणाऱ्या.

मेदका = destroyer. त्रिगुण = the possessor of 3 qualities. Tripur was a demon.

ध्वजा = a banner, standard, ensign.

भक्तकाम = devotee. कल्पद्रुमा is a fabulous tree of Indra's heaven (स्वर्ग.)

Rama is a name of Lakshmi, and the amuser of Lakshmi is Vishnu.

धाम = source. विश्राम = rest. जटा = matted hair.

वाग्बंधन = वचन देऊन बांधून घेणें.

याचक = beggar, mendicant.

299. Having seen that town, the king
Completely prostrated himself.
While going forward, he saw
The bank of the Bhagirathi *River*.

300. In *that* holy water which is worthy of use by the Gods
Having bathed, *and* having worshipped the moon crested one
With lotuses,
The king prayed with hands joined:

301. "Oh! Hail! Lord of the Kailas Mountain!
White as Camphor! Destroyer of Cupid!
Oh! Destroyer of Tripur, *the possessor* of three qualities.
Oh! bull-bannered *one*. Oh! great God.

302. Having prayed and worshipped the Lord of the Universe
Oh! source of rest of the amuser of Rama!
Oh! jewel of the crown of Renunciation!
Oh! dark blue throated *one*, Bearer of matted hair!"

303. Having prayed and worshipped the Lord of the Universe
Harishchandra humbly placed his head at his feet.
While the king was departing out of the temple,
This is what happened.

304. Kaoshik, having appeared in the temple,
Dragged the king; having seized him *by his* joined hands
He said: "I searched for you on the surface of the earth.
To-day I saw you here."

305. If you had no money to give,
Why then did you bind *yourself in* a promise?
Having troubled a mendicant,
What is the use of giving *him* charity?

नेणशी = you do not know.

हय = horse. दोरा = rein वाक = speech.
भास्करा = sun.

वासर = day. The sun is the jewel of day. अस्ताचळा न जातां = Before it sets.

भस्म = ashes.

वोज़ा = pretty.
i.e., Had been worn by Harishchandra's father.

सहित as well as.
Slaves tied straw round their heads when they were for sale. They then went to the market and were so recognised.

मंडण = ornament.
i.e., The sun is the husband of the shade, and of his race Harishchandra is the ornament.
पाटणी = शहरांत.

हाटवट = बाजार.

दुजी = tender.

306. Then *as for* me, I will not remit one cowrie of *my due*.
I will put you in prison.
You do not know what power *I have*.
I will make deities and demons mad!"

307. The king said: "Oh ocean of compassion,
Hold the horse *of your* anger with the rein of speech.
To-day when the sun sets,
Having sold *my* body, I will give *what I owe*.

308 *Before* the jewel of the day sets
I will discharge the debt.
If *my* words *will* not *prove* true,
Then, having cursed me, make me *into* ashes."

309. In this way the sage
Was pacified by the king, *who* made him sit down.
He took off the pretty ring from his hand,
Which *had been* on the finger of *king* Trishanker.

310. Having given *it in exchange*, he took grass
And *on his* wife's *and* son's as well as *on* his own
Head, he tied it,
And hanging his head down, went on.

311. The ornament of the race of the husband of the shade
Having bound grass round his head, went;
And with him the holy wife and child
Walked in the city for customers.

312. Having caused *them* to walk round the town, at last
Kaoshik brought *them* into the Bazaar.
Having seen the kingly indications,
Surprise filled the hearts of the people of the world.

313. They said: "He is the king Harishchandra,
The other is the tender Taramati,
And her son of excellent reputation,
Rohidas."

यथार्थ = true.

दक्षिणा Money given to Brahmans.

धनवंत = rich. धनेशीं = with money.

मम = माझें.

विनय = humble.
Kuruwarya is the person to whom the bard tells the story.
अरविंद = a lotus. धनारविंद = धन + अरविंद.

विबुधें = शाहण्यानें.

A tuka is 8,000 tolas weight.

314. One said: "Your words are true.
The king gave the kingdom *as a* gift
For Dakshina. The Brahman,
Who is the fourth *of the party*, appears to be
Kaoshik."

315. *While* thus *speaking* with each other,
The news spread in the town.
Having heard *it*, all
The rich ran with money *so as to release the king.*

316. Taramati said: "Oh husband,
Having sold first my body,
Then for the money left over, having given the child,
Please pacify the sage."

317. Then Rohidas, at the feet of his father
Having placed his head, joined both *his* hands,
And said with humble speech:
(Hear, Oh you Kuruwarya, that *which he said*).

318. "First of all with lotuses of my value
Perform worship on the head of Kaoshik.
By which *act* the duty of sonhood
The wise should laud by mouth."

319. Having heard the replies of both,
The great sage was astonished.
Then he said: "By your bodies
How will that *act* discharge the debt?

320. For the body of the king two Tukas,
For the wife of the king one Tuka,
The remaining half Tuka
Having sold the body *of the* child, *all this* you must give."

321. Having submitted to the lines of *her* destiny,
The wife bound grass on her head.
Having seen her figure, *her* youth, *and her* beauty,
Customers came.

The first two lines of this stanza are missing.
Kalkaoshik must not be confused with Kaoshik (Wishwamittra).

सदाचारी = सत (good) + आचारी(conduct conformable to the Vedas and to the code of Manu).
होत्री = keeper. A Dharmashala is a building for travellers.

तणें = तिनें.

परी = but.

ताप = heat. क्लेश = sorrow. पर = other. सज्जन = सत (good) + जन (people).

322. * * * * *
* * * * *

Then at that time Kalkaoshik
Came as a customer for the beautiful woman.

323. He was very holy *and* learned.
Of good conduct; the keeper of *a sacred* fire.
The food of charity at his Dharmashala, he brought *her* to cook.

324. The Tuka for the holy Taramati
Having weighed out, he gave *it in* pure gold.
While Kalkaoshik, having taken the wife of the king,
Was going to the hermitage,

325. Rohidas said: "Oh father,
My heart melts through affection *for my* mother.
Having caught her up, I will come back
Without a moment's delay."

326. The king said in a choked voice:
"Having met *her* come back quickly."
While he was running after *his* mother, she
Saw the child coming.

327. Having stopped, the affectionate one
Clasped *her* son to her bosom.
Having put *her* breast to his lotus mouth,
And having caressed *him*, she explained *everything*.

328. She said: "Oh child, the ornament of *our* family,
My life cannot bear separation from you.
But the debt of the donation *due to* the sage
How can I not give *it* without *selling* you?

329. Her eyes were filled with tears.
She wept saying, "Alas, Alas!"
The heat of the sorrows of other *melts the hearts* of good people,
Just as butter melts.

कांत = husband, *i.e.*, Vishnu.

हेम = सोनें.
राजभामा = राजस्त्री.

नरनारी = men and women.

शवपत्त = कुत्रीं शिजवून खाणारा. The Lord of the Town of Corpses is Yama, the God of death.

तामस = black. गंधी = a smell.

i.e., They would not go near him for fear of contamination.

होम = sacrifice.
सिंहिकानंदन is the planet "Rahu."

330. Kalkaoshik said: "Oh mother,
Walk on having laid aside the love in your heart.
If the husband of Kamla favours *you*,
The meeting of *you* both will take place again."

331. Having bowed to the lotus feet of the sage,
She said: "Oh master,
Please buy my son.
He will serve you."

332. Pity coming into the best *of the* Brahmans,
He gave half a Tuka *in* gold.
And with the child he brought the wife of the king
To his own house.

333. *As* two tukas *of the* debt remained over,
For this the king took straw.
And having bound it on his own head,
He stood in the market place.

334. When the townsmen, both men and women,
Saw him, they shed water from their eyes.
They said: "The wicked *and* great sage
"Has offered the king for sale."

335. The news spread in the town,
The wicked Wirbahu,
A dog-eater by caste, Lord of the town of corpses,
Himself, may you know.

336. His body was black and evil smelling.
His form was huge *and his* shoulders broad.
Having seen him, the company of good people
Stood looking *at him* from a distance.

337. As a dog *appears* in a room of sacrifice,
Or the planet Rahu in an eclipse,
Or a company of ghosts near a pot of wealth,
So did he appear *out of place*.

Domb is the name of a low caste of people, of which Wirbahu was.
From this it is seen he was a sort of sexton and undertaker combined, on the banks of the Sacred River.

i.e., Kaoshik (Wishwamittra).

डोंबालय = डोंब + आलय (a house).
मय Shows a sense of fulness—it is a suffix.

एशियापरी = याप्रमाणें.

जेवीकां = just as. This passage means a butcher could no more be called "merciful" than the Domb's house "beautiful."

338. In the house of that Domb
There was no limit *to his* wealth.
When people burnt *their* dead on the banks of the Ganges,
They gave him money.

339. The Domb said: "Ah! His true
Price tell me.
The other said: *The price* of his body *is*
Two tukas of gold."

340. Thus spoke Kaoshik.
And the Domb, having weighed *it* out, gave the gold.
When he carried off the king, all the people
Lamented bitterly.

341. Harishchandra was very holy.
But he also had a destiny *to be worked out.*
He was obliged to inhabit the house
Of a low-cast *and* unholy man.

342. *While* the holy king was going to the house of the dog-eater,
On the road bones were spread;
And hides *from which* blood was flowing, were drying.
A bad smell filled his nostrils.

343. He placed his feet avoiding the bones.
Then he saw the house of the Domb—
A building set with jewels and consisting of gold,
Exceeding beautiful *and* nice.

344. In this way the house of the dog-eater
Was rich *and* pleasing.
Just as the name of a butcher
Might be called "Merciful."

रूप = beauty of form, लावण्य beauty of face.

बाहे = हात.

काज = काम.
बाह्यवर्तीचें = बाहेरचें.

आगी लागो is best translated thus. It means his work will be despicable.
केंची = कसली.
Lit. "A corpse with life."

i.e., from the Ganges.

i.e., The King.

345. In that house was a truly beautiful woman,
Who was a *very* mine of beauty of form, of face, *and* of wisdom.
She stood up looking for her husband,
Surrounded by ten maid-servants.

346. Having seen behind her husband a man with indications of royalty,
She thought in her mind:
"For the burning of a corpse, some one
Has brought money and come."

347. Descending quickly with joy,
She came outside, *and* then she saw *that*
Wirbahu, having held the king *by* the hand,
Was bringing *him in*.

348. Having called his wife respectfully,
He seized the king by his hand, *and* delivered *him to her*.
And said: "Please tell him to do the work
Which is done outside the house always."

349. She said: "He is thin *and* unhealthy.
Fie upon his work.
What strength is there in his body?
You have brought a living corpse."

350. In anger she brought a pitcher
And placed it on the king's head.
She said *to him*: "Bring water quickly
From the Bhagirathi River."

351. Having taken the pitcher, the protector of the earth
Filled *it with* water from the Bhagirathi *River*.
Kaoshik came *and* began to oppress
The king at that time.

विनाडें = right in the middle.

पालथा = prone.

थरथरा need not here be translated.
i.e., The Domb.

मारी चडकणा = तोंडांत मारिलें.

i.e., By offering himself for sale as an able-bodied man.

चांचरी = खडकाळ जागा.

i.e., By means of water conveyed in the smaller pitcher.

i.e., Made a small hole so that it leaked.

अभिषेकपात्र is a sieve-like vessel with which images are sprinkled with holy water.

352. Kaoshik came, *and* right *in the middle* of the road
He placed a stone.
Then he pushed *the king* with his hand, *and* he fell
Face downwards prone *on the ground.*

353. His body was trembling *greatly.*
When the low-caste man saw *him* coming,
His anger rose exceedingly.
He ran *and* slapped him in the face.

354. "In vain," *he said,* "you have been nourished *and have grown fat.*
On the *very* first occasion you broke a pitcher.
If you could not do the work,
Why, then, have you robbed us?"

355. The king said: "The pitcher *was* heavy,
And having filled it, Sir, I went to a rocky place *and fell.*
Now having abandoned *your* anger against me,
Please pardon me."

356. Then another *smaller* pitcher
The Domb gave *him,* and said: "Fill the large earthen jar.
If you break this *one,* then *your* life
I will take immediately."

357. Having taken the second pot on *his* head,
He filled it *with* water, and while he was bringing it quickly,
Wishwamittra went by stealth into the big earthen jar,
And broke *it* just at the bottom.

358. From sunrise to sunset
The king by hard labour filled it with water.
But not even a drop of water remained *in the jar,*
Just like a vessel for *the purpose of* sprinkling *water on a God.*

This passage is somewhat difficult. वर्ण means caste. Of these there are four, *viz.* :—ब्राह्मण (Priest), क्षत्रिय (warrior), वैश्य (merchants and agriculturists), and शूद्र (the remaining castes). आश्रम means a religious status. Of this too, there are four divisions. Harishchandra asks that he may be given work in keeping with his caste and religious status.

भार्गव = कुंभार ; भाजन = पात्र.
इंधनें = जळण ; आज्यादि = आज्य + आदि.

i.e., He worshipped his particular protector.

This passage means, he offered, before eating a mouthful of food as a sacrifice to the sacred fire. Hindus always do this before eating.

i.e., making himself appear very thin.
वेंगडी = वांकडे तिकडेपणाची स्थिति.

359. In this way the king
Became exhausted by working.
When the sun set,
He petitioned the low-caste man *thus* :

360. "*Such work as* will not transgress the limits of my caste and stage in life,
And will enable me to continue the service of my master,
Please *give me to* do,
Oh Master, by the gift of food.

361. The low-caste man himself went,
And procured and gave the king dry corn,
A vessel from the house of a potter,
And firewood, clarified butter, etc.

362. The king, having taken *them* in the end of a well, washed cloth,
Went to the bank of the river.
Having finished bathing he took the materials
And cooked them.

363. Having worshipped the God seated in his heart,
He served the food in the dish.
He took *sufficient to make* a mouthful
And satisfied the mouth *of the fire*.

364. When he was about to put a mouthful in his own mouth,
Then the sage Kaoshik, in the disguise of a Brahman,
Arrived there ;
And being seized with a desire for food, was hungry.

365. Having folded his stomach and back,
And making his legs crooked,
He supported *himself* on a stick ; *and* while staggering
He could not utter a word.

No Hindu eats without first bathing.

द्वी = two. भागणें = to divide.

मूर्ती = lit. "image."

वक्त्री(with his mouth) need not be translated.
नेत्रीं need not be translated.
i.e., "I have not even seen food for many days."

The "dishes" were of leaves, and so could be folded. Poor Hindus eat off leaves, while those who can afford them use platters.

आहार = for food.
i.e., the water contained in the cup, made by placing his palms together.

i.e., Having girded up his loins.
सदा = always.

हीन = without.

धुमसिती = ठोकती.

366. *The Brahman indicated* his mouth by sign of his hand.
And the king, having seen *this felt* pity,
He said: "Oh lord of the three worlds,
Please bathe quickly."

367. As soon as the Brahman had finished bathing,
The king divided the food into two *parts*.
One *part* he gave to the sage;
One *part* he kept *for* himself.

368. Having seen the Brahman hungry,
The king said: "With so *little*
How can this man be satisfied?"
Therefore he waited *before eating himself*.

369. The Brahman sat at the dish.
And while eating, smacked his lips.
He said: "After many days *without it*
To-day I have seen food."

370. He ate his own portion,
And cast *his* eyes *over* the other *portion*.
The king, perceiving *this*, folded his dish
And gave him his own portion.

371. The great sage, having satisfied *his hunger*,
Belched and got up.
The king, for food,
Drank four handfuls of water.

372. Having tied a piece of cloth round his waist,
He was always ready for service,
But at eating time the sage Kaoshik
Came, and *always* ate *his* food.

373. *By* not eating he *became* strengthless,
And appeared just like a poor wretch.
When the work was not done.
The maid-servants ran and beat *him* severely.

i.e., Harishchandra.

अब्द = year.
गंगोदक = गंगा + उदक.
अर्कास्ती = सूर्यास्ती.

टापा is best translated here as "pitch," or "dense," "unpenetrable."

i.e., at the burning ghaut, where dead Hindus are burnt.

i.e., "The Pillar of the Burial Ground."

The platform was high and from it the watchman was able to keep his eye on the whole burial ground.

i.e. Wirbahu, the Domb.

374. In this way the amuser of Taramati
Worked for one year.
In the house of the Domb he brought river-water,
And ate *his food* at sunset.

375. *When* the maid-servants looked in the earthen jar,
Not even a drop *of* water appeared
They beat the king on the head,
And, having given him a pitcher, sent him *to the river*.

376. While *he was* going through pitch-darkness,
He could not see the road.
Having filled the pitcher with great difficulty,
He brought it and gave drink to *his* master.

377. Then the wife of Wirbahu
Said: "He should be placed *to work* at the cremation ground.
To do our house work
He is not fit."

378. The protector of Oude, the holy king,
Was placed by the Domb to look after the corpses,
They called him "Masan Khamb,"
And he became known *by this* name.

379. "Without my order
You must not allow corpses to be burnt at all."
Having said this to the king,
He took *him and* stationed him at the burial ground.

380. On the bank of the river he erected a platform.
He made the king sit *there*.
Afterwards what happened to the king,
Hear, Oh best of Kurus.

381. The keeper of the corpses, to watch the bodies,
Placed the king at the burning place.
To Taramati and the son of the king
This is what happened.

शिष्य = disciple, pupil.

बडाविया संगें = पुजाऱ्यांच्या संगें.
तक्षक is the name of one of the chief serpents of Hell.

बीरोंका = राहण्याचें ठिकाण.

भोगी = सर्प.

These are all names of plants and shrubs.

माधारा need not be translated.

382. In the house of Kalkaoshik the faithful woman,
Taramati, *served* in the kitchen.
Rohidas, in company with other pupils,
Served always.

383. Thus a short time passed.
Kaoshik *then* came and began harassing *them*.
One day in the flower garden, the child
Arrived in company with *other* worshippers.

384. Then Wishwamittra said to Takshak:
"Bite the son of the king with *your* teeth."
Having obeyed the order, he left *his* abode
And came secretly.

385. The serpent dwelt in the womb of the flower,
Just as an ascetic dwells in the wilderness.
Here the king's son very soon
Came near that place.

386. *The casket* for fragrant *things* was in his left hand.
He gathered flowers with speed.
Several *people* saw shrubs, trees and creepers
On water and on land.

387. Jasmine, Arabian Jasmine, and Shewati.
Lotus, Coral tree, and Kelki.
Mandar, Ebony, and Champak—of these kinds—
Basil, Lawana, *and* Bilwa, etcetera.

388. The son of the king with the pupils
Saw a serpent, while gathering the flowers.
Being instigated by destiny,
Rohidas quickly arrived at the very flower *where the serpent was hidden.*

389. *To the flower in* which the serpent dwelt,
Rohidas came there quickly.
He bit *him*, piercing *him with* his teeth.
He fell over backwards.

i.e. The blood was congealed, and circulation ceased. When the machinery of the body ceased work, the soul fled.

Life is said to be made up of five vital airs. When these are released, life flees.

व्याळ = सर्प. धुंधुटी = फूत्कार टाकीत होता.

कुंभोद्भव = The sage Agastya.
i.e., If this becomes known to the Brahmans I am at present serving.

आंचळी are the unwoven threads at the end of a cloth or scarf.
A Panch Pali is a vessel which had five receptacles.

षट् = Six kinds; रस = drink.

390. When the fire of the poison of the snake
Touched *him*, the source of life stopped.
When the ball of the life of the machinery of the body
Went, the tabernacle became empty.

391. In this way he fell to the rear
On his back by the touch of the teeth *of the serpent.*
The knot of the five lives
Became loosed in a moment.

392. When the disciples looked,
Then they saw *in* the shrubbery a serpent hissing.
They were afraid in their hearts
And fled to the hermitage.

393. Opportunity to tell the mother
Did not appear, *because* she was engaged in serving dishes *of food.*
They went quickly to the cook-house,
And told the incident to her ears.

394. Having heard the news of the death of her son,
The river of grief in the mother's heart
Overflowed, *and* the cavities
Of her eyes were filled *with tears.*

395. Having swallowed the ocean of grief for her son,
With courage she became *like* Agastya.
She said: "If this becomes known to the Gods of the earth,
They will rise unsatisfied *from their meals.*"

396. Having wiped the lotus eyes with the end *of her cloth,*
And having taken the "Panch Pali,"
She satisfied a number of Brahmans
With six kinds of drink.

i.e. When the sun had set.

वात = wind.

मोह = loss of sense.

Taramati is here compared with a crocodile in search of its young. By this is meant she did not trouble to see that her upper garment was properly arranged so as to hide her breast. She would thus be dressed immodestly, and as she took no notice of the fact, it shows how she was distracted.

Signs of the greatest grief.

397. When all had dined,
The Maker of the day's light was hidden.
Having bowed to the feet of the sage
She spoke with emotion:

398. "Rohidas went to bring lotuses for worship,
When by destiny
There, a fierce serpent suddenly
Bit *him*. Thus have I heard.

399. Now I will go into the flower garden, *and*
Having searched I will find my own son."
Having said this, with watery eyes
She set out with the speed of the wind.

400. Through the ocean of darkness of the loss of *her* senses,
And swallowing the waves of the ocean of sorrow,
The mother crocodile was going to the flower garden
Unmindful *of her* upper garment.

401. She said: "Oh son, ornament of *our* family,
In my breasts milk of affection *has come*.
Meet me and drink it
Quickly, Oh *my* son!"

402. While *she was* thus lamenting, wandering in the forest
Kaoshik, the sage, lifted up the dead body.
Then he placed it before *her*, and with her foot
She struck *it*, and fell down suddenly.

403. Quickly touching *it* with her hand,
She recognized it *as* the body of her own son;
And beating her head on the ground,
She beat her forehead *with her hand*.

404. She lamented with her mouth,
Beating her breast she cried out.
While she was crying with grief, Kaoshik
Appeared in the forest.

यक्ष = is a class of demigods.

i.e. When the sun rises.

i.e. "We will give you fuel gratis."
निरयधाम = नरक.

दाद = black.

चिता = funeral pyre. बिता = other places.

सरणी = चितेवर.

चितानळ = चिता + अनळ,
i.e., To Harishchandra.
Lit: "punish your body," or "beat you."

405. He said: "Who and whose are you? Here
Live demi-gods, demons, ghosts, *and* corpses."
The mother said: "My child
Was bitten by a fierce serpent."

406. The sage said: "Is he alive?"
The mother said: "*My* son is dead."
He said: "Burn *the body*,
And obtain absolution on your head.

407. When the lord of lotuses arises,
Without giving money,
No dead body may be burnt here.
If you burn it, you will be fined.

408. Now go to the burning ground.
We will give you fuel *in the name* of religion.
If you lament, to hell
Your son will *surely* go."

409. The mother said: "The night is black.
If I go I cannot see the way."
The sage said: "We will show you the banks
Of the river."

410. Having thus advised Taramati,
He seized her—with the corpse *in her arms*—by the hand,
And took her to the burial ground, where
Her husband *was* in watching.

411. Having brought wood *from* a funeral pyre and other places,
On the pyre *thus made*, he placed the corpse.
And when on both sides, by the hand of the sage
Fire was applied, the flames spread.

412. The emotion for the sorrow of *her* son
Was kindled when the fire of the pyre was kindled.
The sage said: "To the watcher of the corpses,
If this is known, he will punish you."

ताशनहु = fire.
i.e., Harishchandra (vide stanza 378.)

i.e., Wirbahu, the Domb.
माँत = मला.

अर्धदाहित = half burnt.

विधात्य = creator, etc.

i.e. Rohidas. विजय = victory.

413. Having spoken thus, he
—The sage—disappeared.
Having seen the fire ablaze,
Masan-Khamb ran.

414. With water he extinguished the pyre.
Seizing the feet he dragged out the corpse;
And having thrown it before the mother,
He beat her.

415. *He said*: "When the lord of the bodies learns *of this*
He will certainly punish me."
Having thus spoken he kicked her
And went away.

416. Then having clasped the half-burnt body to her heart,
The mother beat her breast.
She said: "Alas! Alas! in my destiny
What has been written, Oh God?

417. He who dies by the teeth of a serpent
Does not *get* salvation, *so* they say.
That *thing* has happened to-day to him
Who is my child.

418. The flag of victory of the Solar Race,
King Harishchandra's son,
The time of his death
Is brought about how *strangely* by destiny.

419. A snake bit you, and therefore fire
Is not obtainable for you.
And now, at last, a low-caste man's hand touch
Has further defiled you."

420. Having heard such words of lamentation
With *his own* ears, Masan-Khamb
Came *near to her* and said: "Who are you?
And for whom are you lamenting?"

lit "when he gave (it) fire."

कृतघ्न = an ungrateful person.

पडळ = पडदा.

lit. "Through (my) sorrow, you have become sorry."
मज = माझ्या.

तंववरी = until.

वचना = permission.

i.e., King Harishchandra (Masan-Khamb).

421. She said: "Oh lord of life,
I am the wife of king Harishchandra.
A fierce snake bit my son,
—My Rohidas.

422. Out of charity *some* one showed me *this* place.
He brought fuel, and when he lighted it
You ran hastily,
And have accomplished portion of the good deed."

423. Having heard the words of his wife,
Tears came into both his eyes.
He said: "Oh destiny, my own son
I, an ungrateful one, have troubled.

424. How mighty is destiny.
Destiny has overspread the whole of the universe.
Having torn the curtain of affection,
It made me do this extraordinary thing.

425. She said: "Oh Dweller in the burning ground,
I am sorrowful, *and therefore* you have become grieved.
Who are you? This in my mind
Must be known, Oh merciful one."

426. When he told his former history
Both embraced.
As they were lamenting, by *their* tears
They bathed the corpse.

427. *He said*: "Until I come, at the cemetery
Remain, and take care of our son.
At once having asked permission,
I will come here without delay."

428. Having said this, while the jewel of men
Was going *on his way*, the sage arrived,
He said: "Oh Mother, you know,
Why do you remain with the corpse?

निःशेषु = doubtless.
चंडांशू = सूर्य.
उदया येणें = to rise.

घोर = soundly.

विखरोनि = in a disorderly way. सडा is to be taken with सांडिला
चूर्ण = चुना.
बीभत्स = भयंकर ; चिळस येण्यासारखी.

लांव = हडळ (a female goblin).

होत होता means "just on the point of happening."

429. In the night you *are* alone
With the body in the cemetery.
These are the abodes of beasts and ghosts.
They will come to eat flesh.

430. Finally, destruction to your life
Will certainly happen if you remain.
In yonder temple until the sun
Rises, you may sit."

431. He showed the temple with his hand.
The mother took the corpse *of her son* and went.
What wonder Wishwamittra
Came and did, that hear.

432. He made her sleep soundly.
Then having torn open the corpse, he took out the entrails,
Which were bleeding profusely, with his hands.
He put them in the mother's mouth.

433. Flesh and blood
In a disorderly way he scattered on all sides.
With lime and soot *her* face
He smeared, *and made her look* horrible.

434. Then having gone to the entrance to the town,
He bawled and called out:
"Open the doors, Oh King!
A she-devil has pursued *me*."

435. He was taken inside through the small gate.
The servants of the king asked him *for* an account *of his adventure*.
He said: "My death
Was just about to take place *when* I was saved.

436. A she-devil came through this city
Eating children.
She pursued me.
I ran and came *here* quickly *as I could*.

डोळां = with your eyes.
दीपिका = मशाल.

गड गर्जना = roaring.

भाव = sign, gesticulations.

तैल = oil.
भड = a warrior. (It also means a Brahman, but not so here.)
i.e. The braid of her hair.

मार्तंड दीती = सूर्याचें तेज.

Lit : "Now what is her order." इचा = हीचा.

मंद = dull.

lit : "Make her decapitation."
शेंदूर = red lead.

437. She is eating a child in the temple.
If you go, you will see *the sight* yourselves."
So the servants of the king with a number of torches
Came quickly to see *it*.

438. From a distance they threw stones.
They made a roaring with their mouths.
They waved *their* weapons.
And showed various gesticulations of valour.

439. Having taken oil torches in their hands,
The bold *and* brave warriors entered the temple.
They seized her braid, and dragging her *by it*
Brought *her out*.

440. Inside the temple pieces of flesh
Appeared scattered in every direction.
The entrails leaked with blood,
And they were in the mouth of the she-devil.

441. With their hands they dragged her by both arms,
And brought *her*, beating her with their hands, in the streets of the town.
Then the light of the sun
Shone in the skies.

442. The matter was made known to the king.
They said: "We have seized a she-devil by force.
Now what is *your* order respecting her?
Please tell us *it*."

443. The king was inconsiderate, and dull of mind.
He said: "Tie her securely;"
And having marched her through the town,
Decapitate her without delay."

444. The servants put red lead on her head
And marched her *through* the town.
There came to see *her* women, and men,
Children, young people, old people, etc.

हे = ही.
i.e., in Kalkaoshik's house.

lit: "I was saved while dying."

षण्मास = six months.

आळोआळ = from place to place, alley to alley, etc.

शस्त्रमुष्टी = शस्त्र (weapons) + मुष्टी (hilt).
i.e., he sent Harishchandra.

अधो मौळं = खालीं डोकें करून. मौळ = face.

गंधर्व = celestial choristers.
विमान = a balloon. Probably the earliest conception of the idea.

lit: "Make his contemplation."
This posture is said to be "lotus-like." The lotus is the sacred flower.
स्वरूप मुद्रा = ऊर्ध्वदृष्टि.
चक्र = wheel. The Wheel Bearer is one of the names of Krishna (Vishnu). वर्य = best, or chief.

445. One said: "She is a devil moving in the sky.
We saw her in Kaoshik's house.
She cooked *in the house where* free food *is given.*
Yes this is *certainly* she.

446. I ate food *prepared by* her hands.
I narrowly escaped dying."
One said: "I fell
Into sickness for six months."

447. One said: "My child,
My dear one, she ever ate."
One said: "She wandered from alley to alley
Eating children."

448. Let this suffice for the prattling of the people.
Having marched *her,* they brought *her* to the bank of the river.
Wirbahu gave weapons
And sent *his* servant.

449. Having bathed *her* in the water of the river,
They made her stand up with face *hanging* down.
Her own husband drew the bright weapon
And wiped it with the end *of his cloth.*

450. To see his virtue, in the heavens
A multitude of celestial choristers, gods, sages,
With all other *celestial beings* arrived in a balloon,
To witness the strange sight.

451. The servants said: "Oh she-devil of the sky,
Remember now *your* family god.
He whose wish is full in your heart,
Ponder *on* him."

452. The delicate one having sat in a posture of religious meditation,
Looked above with her eyes *half shut.*
Having remembered the wheel-bearer in *her* heart,
What she said, *hear,* Oh best of Kurus.

i.e. Wasisht. Arundhati was his wife's name.

i.e. Wishwamittra."
तीव्र = hot. तेजें = by lustre.

मुर्ध्नी = on (her) head.

जटा = matted hair.

विभूति = holy ashes.

कमंडलू is a special sort of pot carried by ascetics. He looked beautiful = मिरवे.

षोडश = sixteen. कळा parts.

पूर्ण = full. शशी = moon.
सिंधूसी = ocean.
पूर्ण भरतें दाटलें = was over flooded.

वल्लरी = मर्यादा.

वरीच्यांवरी = raised aloft (line above).

453. She said: "Now may I not have re-birth.
But if I am compelled to suffer by destiny,
Then, Oh God, to ask for
What I wish in every re-birth *of mine is this*:

454. For my husband, *a man* like Harishchandra.
A son like Rohidas,
A family priest like the husband of Arundhati;—
These may I have in each re-birth.

455. The second Creator of the second creation,
Who is like a hot sun by his lustre of penance,
May that same Kaoshik in every re-birth,
Asking alms, be my mendicant."

456. Having thus spoken, the wife of the king
Asked that the weapon might be struck on *her* head.
The moment the weapon was about to fall.
Wishwamittra ran up.

457. He wore a garment made of bark *and* bore matted hair;
And having smeared holy ashes on his body,
Fire *was* in his eyes, *and* in his hand
He bore a beautiful staff and a water pot. He looked beautiful.

458. Having seen, with its sixteen parts of purity and virtue,
The full moon of the king,
The ocean of the heart of Kaoshik
Flooded over with affection.

459. *As* his oath had transgressed *its* limits,
Waves of tears filled *his* eyes.
With *his* hand raised,
Having gone, he warded off the weapon, *while it was raised aloft.*

वरद = favourable.
The Parijat is particular sort of tree.

पंक्तीं = in the row, rank.

निकटीं = close together.

मौक्तिक = pearl.
क्षेसभरी = painted the forehead with rice, etc., as at weddings and other festal occasions.
i.e. The father of the second creation—namely Kaoshik.

अचळ = imperishable.
c.f. "To have in the palm of ones hand."

काळिमा = stain.

i.e., "To my position I will raise them."

These are all the names of mythical saintly women.
Arundhati was the wife of Wasisht.

चोळी is a kind of sleeved breast coat, worn by women.

460. By the favourable wind of the favour of Kaoshik,
When the Parijat tree of God shook,
Flowers of good deeds, bearing pollen,
Fell on the head of the king.

461. Harishchandra *and* Taramati
Kaoshik seized affectionately by *their* hands.
In the same line *in which* the mother and father
were sitting
He seated Rohidas.

462. Having seated the three *of them* close together,
He embraced their heads, and held them to *his* heart.
With his pure hand he patted *their* backs,
He held their chins with affection.

463. With the pearl of his own penance,
The foreheads of the three he painted affectionately
with rice.
With acclamations, the father of creation
Clapped *his* hands with joy.

464. "The king, son, *and* wife, all three of them,"
The Gods said: "To heaven
We will bear them, taking them in a balloon:"
While they said *this*.
The sage said: "Oh ye Gods, listen *to me*.

465. The imperishable fruits of the joy of heaven
I have bound in the end of my cloth by *my* austerities.
But by *reason of* the fire of *my* bodily pains,
My body has become worn out.

466. The greatest stain—*that* of harm to the king—
Is attached to me.
Having wiped *it* away, in my own house
I will seat them."

467. The good women Uma, Rama and Savitri,
Lopamudra and Arundhati,
By their merits to Taramati
Gave bodices.

बातिक = क्षणभर.
Meaning he is really Yama, the God of death, incarnated.

परिहार = removal.
i.e. From his meeting me, I can see what I am destined to do.

lit: "By the word of Narad." Gadhij, one of the names of Wishwamittra.
Yama is called दंडपाणी, as Vishnu is sometimes चक्रपाणी, bearer of the wheel.
सामर्थ्य = power, strength, virtue.

आल्हाद = joy.
अमृत = nectar.

468. Having mounted the balloon, the Gods
Went, having made acclamations *of farewell.*
Having taken the three of them, the sage
Set out for Oude.

469. Wirbahù, having come forward,
Drove the king *away*, having seized *him* by the arm.
He said: "If you take away my servant,
I will strike your face, and break it completely."

470. Having understood the objection of the low caste man,
The sage thought for a moment.
He said *to himself*: "He is the son of the Sun.
By reason of the curse of a sage, *he has become*
low caste.

471. The time for the removal of the curse has arrived.
For this reason he ran impatiently.
Having released the protector of the corpses,
I should send him to his own house."

472. At the instigation of Narad, the sage Gadhij,
He made the body of the bearer of the stick beautiful,
And seated him in the balloon
By virtue of *his* penance.

473. Without a moment's delay, *and* quickly,
The king with *his* wife *and* son,
The great sage took all three of them,
And arrived at the city of Oude.

474. The news became known to the subjects.
And having heard *it*, all *were* very pleased.
Just as if to a dying man nectar
Were given to drink at the critical moment.

475. They decorated the town *charmingly*.
The sky resounded with the noise of instruments.
In all sorts of conveyances women *and* men
Mounted, and came to receive *the king*.

रमण = husband. शरत्काळ autumn. The husband of night is "The Moon."
तेवीं = in the same way.

i.e., came to meet Harishchandra. गुणाब्धी = गुण (virtues) + अब्धी = (ocean).

थाट an array, crowd, body of men, etc.

i.e. "Sat on a beautiful throne."

The story is supposed to be told to Kurunandan. He is better known as "Dharmaraj," and was the eldest brother, of the five Pandwas of Hindu history.

476. The husband of the Autumn night
Appears beautiful by reason of a multitude of stars.
In the same way the husband of Taramati, surrounded by the people of the town,
Came to the palace.

477. The kings of fifty-six countries,
The Princes of ninety-six families
Came, and the great Sages
Were brought by Wishwamittra.

478. In the rainy season rivers *and* currents
Come to the ocean with speed.
In the same way, having taken riches, the world
Came to meet the ocean of virtue.

479. Crowds of carriages and elephants *there were*.
Before them a noise of musical instruments.
In a loud voice bards sang,
Recording the victory of the king.

480. In this way the king,
Having seen joy in the hearts of all.
The king, *his* son, *and* Taramati,
Were placed on a beautiful seat.

481. Having placed the delighter of Taramati over the kingdom,
Kaoshik went to Heaven.
Such troubles, Oh Kurunandan,
Who has suffered? Please tell me, *if you know*!"

Hari, a name of Krishna. उदंड = many. प्रताप = power deeds of valour. Kans was a King, who lived at Muttra. प्रचंड = large.

जेवीं = ज्याप्रमाणें.
यशवंत = victorious. विनतानंदन = eagle.
तटस्थ = motionless.

i.e. Hari (Krishna).

"Wheel bearer" is one of the names of Krishna.

lit : "Sat impressed."

i.e. Kans.
Krishna's father was Nand.

धनुर्याग was a particular kind of sacrifice.

Balram was Krishna's brother.

lit : "By giving honour."

THE ARRIVAL OF AKRUR,
BY SHRIDHAR.

1. Having heard the many deeds of valour of Hari,
Kans was always in anxiety.
He used to say Krishna killed large demons,
Whom all the gods feared.

2. Having heard the lions roar,
Just as the elephant is afraid;
Or having heard the victorious eagle,
Just as the snake becomes motionless *with fear*,

3. So did fear overcome Kans.
Nothing was sweet to his mind.
By night or day he did not remember enjoyments.
The great man was before his *mind's* eye.

4. Without having seen the wheel-bearer,
He heard from a distance his deeds of valour.
So that his exact image, in his heart and mind,
Was impressed.

5. Having got together *his* wise ministers,
They all *and* the great king sat in consultation.
They said: "We cannot control the son of Nand.
What shall we do?"

6. The ministers said: "The sacrifice
Must be commenced quickly.
Balram and Krishna
Should be brought *to it* with ceremony,

7. Nand, with the cowherds,
Should be brought here with honour.
Having spoken to him humble words,
We should finally kill *him*.

जाण = suppose.

जों = when.

भोगे = भोगावयास सांपडेल.

c.f. "Prevention is better than cure."

"Ram" here short for "Balram."
येचक्षणीं (at that same moment), need not be translated.

आंगपतन = (lit :) "A falling of the body."
Meaning, if a stone is sufficiently hard, the hammer will break first.
जिव्हार = the soul—but here "vitals."
That is, by hanging the head down for stalking purposes—not in humility. पारधी = hunter.

8. Suppose to the house of the owl
A crow goes with humility.
In such a way Krishna, with the cowherds,
Should be confined *and* killed here.

9. When a poison herb is not *to be* grown,
Then it should be cut off and cast away quickly.
Then only shall we enjoy happiness
For ever, Oh King of Kings.

10. Afterwards many difficulties appear *inevitable if we do not kill them,*
Because of which we should not sleep happily.
We should quickly seek a remedy,
Then only we should be safe.

11. If a small particle pricks the eye,
Truly it should be quickly removed.
When a thorn pierces the foot,
It should at once be taken out.

12. In the same way we should make use of many remedies.
Having brought Balram and Krishna,
They should be destroyed treacherously.
Then indeed this business will be accomplished.

13. By showing humility
The stone will break the iron hammer.
Or, thorns having pricked the foot,
In the same way pierce a vital part.

14. By bending down the head
The hunter wounds the deer.
Just as thorny seeds stop a great elephant
By giving *him* pain.

15. Or, when a poisonous herb is put into the mouth,
It really tastes sweet to the tongue.
But *then* at once the death agonies
It causes quickly.

साचार = truly, really. आमिष bait. *i.e.*, applied so as to hide the hook.
वानर is a monkey with a black face.

A Thug is a man who killed his victims by choking them, and then robbed them.
i.e., Balram and Krishna.

Bruhaspati is our "Jupiter."

i.e. He does all he undertakes to do.

Gokul is where Krishna was born. It is a small (but very holy) town near Muttra, which is between Delhi and Agra.

नंदादि = नंद + आदि.
महोत्सव = महा + उत्सव.

i.e. Balram and Krishna.

16. In truth when bait is applied above,
In a moment the hook pierces the vital part *of a fish*.
Or, having thrown gram to the monkeys
Indeed they are caught by treachery.

17. Or as the Thug outwardly speaks sweetly,
But he is *all the time* watchful of his work.
In such a manner Baldeo and Govind
Should be killed by treachery."

18. Having heard the scheme of the ministers,
Kans could not contain the joy in his heart.
He said: "Before your intelligence, Bruhaspati
Appears to me *to be* less *intelligent than you are*.

19. Then, now who should we send?
Which wise man will speak humbly?
And having used every stratagem,
Will bring Balram and Krishna *here*?"

20. The ministers said: "Akrur should be sent.
He is of fixed mind, and very wise,
By reason of his *manner* of speech, without a moment's delay
They will come here."

21. Having then called Akrur
He told him the thought of their minds.
He said: "Go quickly to Gokul.
And bring Balram and Krishna.

22. The Dhanuryag sacrifice is being arranged here.
You must tell the cowherds—Nand, etcetera—
That when they have seen the great festival *here* back
To Gokul they should go.

23. Take our beautiful carriage *and* go.
In it you must seat Balram and the Bearer of the Wheel.
Having brought them both quickly, to-morrow
You must show them the great festival."

lit: "Having bowed to the order."

Meaning "To-day comes my reward for many good deeds"!

थोर = great.

यदुवीर is a name of Krishna.

अद्भुत = wonderful (next line).

"Keshi" made himself into a horse, "Ag" became a serpent, and "Bak" a heron. Kans sent them all in those disguises to Gokul to kill Krishna. But he vanquished them all.

"and so I dare not trust him."
lit: "Will the soul of the universe (Krishna) be angry."
जगदात्मा = जगत् + आत्मा.

अनंत = innumerable. ब्रह्मांड = Worlds. परीक्षी = knows.

i.e. He protects those who worship him.

वैकुंठ is Vishnu's heaven. (Vishnu and Krishna are the same).
ब्रह्म is the great being, and creator of the universe.
डोळेभरी is best translated thus.

i.e. Shesh, King of Serpents. दश = ten शत = hundred अंग = body मुख = mouth.

24. Akrur, in obedience to the order,
Took the carriage and set out quickly.
He said: "The trees of my good deeds
To-day have taken growth."

25. In his mind he felt great anxiety.
He said: "Kans is wicked and vicious.
Balram and Krishna
Are both delicate. How can I bring them *so to their fate*?"

26. Afterwards the wonderful deeds of Shri Krishna
He remembered.
How he *had* destroyed fierce demons,
Keshi, Ag, Bak, et cetera.

27. *He said to himself:* "See the great deeds of valour"
He said to himself: "See the great deeds of valour of Krishna.
What can a gnat *like* Kans do *to him*?
Necessarily the one who is worthy of being reverenced by the world
I will now take. *That is* certain."

28. And there was *yet* one more anxiety in his heart,
Whether Krishna would trust or not.
Saying: "This *man* is the servant of Kans."
He wondered whether the soul of the universe would be angry.

29. *He said to himself*: "He is the soul of all and knows all,
And he knows innumerable worlds in his mind.
He sees the signs of good and impious people,
And in difficulties protects his own devotees."

30. He said *further*: "To-day *my* eyes are blessed.
I will see the treasure of heaven.
I will see the eternal great being.
Feasting my eyes *on him*.

i.e., Shankar—the Blue-necked.

Brahmadeo, son of Shankar.

क्षीराब्ध = sea of milk.
The Vedas and the Shastras are scriptures of Hindu Religion and life.

निर्गुण = that is without attributes, or properties.
अवित = beyond.

साष्टांग means "with feet, knees, hands, breast and head touching the ground."
मुख = (lit.) mouth.
गोखुर = foot-prints of cows.
Hari had driven cows.
i.e., dust from Hari's foot-prints.

i.e., in prayer and meditation.

तेथें is best translated "to the place."
i.e., Akrur, who was a devotee of Krishna, whom he was about to betray.

i.e., Krishna.
कर्मध्यक्ष = कर्म (works) अध्यक्ष (doer).
सहस्राक्ष = thousand eyed, all perceiving, *i.e.*, Indra.

31. He who sleeps on the body *of the creature* of ten hundred mouths,
At his feet I shall place *my* forehead.
He who is meditated *on* in the heart of the blue-necked *one,*
Whose son is the creator of the universe.

32. The eternal great being *who* dwells in the sea of milk,
Whose secret is not known *either* to the Vedas *or* Shastras,
Him, Hari, I will to-day
Embrace with fervour.

33. He who is without attributes *and* unchangeable,
He who is always beyond time and country,
He *who is* the Lord of Yadwas in Gokul,
Him I will see, feasting *my* eyes."

34. When Akrur saw Gokul from a distance,
He prostrated himself *completely.*
He said: "Fortunate are all the dwellers *in Gokul!*
They always behold the face of Hari."

35. When *he saw* behind the foot-prints of cows
The foot-prints of Hari well impressed,
Akrur took up dust
And applied *it* to his forehead.

36. Having folded both his hands,
Akrur went on walking.
His throat became choked *with emotion;*
A flood of tears flowed *from his eyes.*

37. Where the foot-prints were impressed,
Again he bowed to the place.
When his own devotee saw the trees *of Gokul,*
This is what he said to them:

38. He said: "You trees are truly blessed.
He whose eyes *are like* a lotus sat in your shade.
He who is the soul of men *and* the doer *of their* works,
To whom even the all-perceiving *one* has surrendered."

i.e., Krishna. गोप = Cowherd.
i.e., Balram.

रज = dust; धूलि = dust.
Nand's house, far from being a palace, was a cowherd's hut.

क्षेम = affection आलिंगन = an embrace.
शेषनारायण = Balram and Krishna.

जीमूत = cloud. सांवळा = purple.
माळा = garland वन = wild.

कुंडल = earring.

आश्रय = support.
घवघवित = big.

सोइरा = relation by marriage.

lit : "Gave him affection."
मिठी = hug—best translated by "embraced."

The amuser of Rewti is Balram. She was his wife.
lit. "To them this meeting could not be."

39. In the evening the herd of cows returned *from grazing*.
With the cowherds was the Lord of Yadwas,
With the elder brother, the brave Balbhadar.
And there was a great sound of musical instruments.

40. There was much dust caused by cows,
Whereby the carriage of Akrur was covered.
Suddenly near the palace of Nand
Akrur then arrived.

41. When Akrur saw Nand,
He ran and gave *him* friendly embrace.
Then they both, Balram and Krishna,
Arrived at that time.

42. He saw with *his* eyes the lord of the three worlds.
His complexion *was* like a blue and purple cloud.
A garland of wild *flowers* hung *down* to his feet.
His moon-*like* face was covered with dust *raised by* cows.

43. His face was noble, *and his* eyes *reached* to his ears.
Round *his* earrings *were* rays of life;
Because having full support of the body of Hari,
His ornaments were big *as was right*.

44. Akrur, having seen *the man who* was the Master of the Yadwas,
The Lord Shri Krishna,
Ran *for the purpose of* bowing to his feet.
Then Akrur prostrated himself.

45. From his eyes, streams of tears of affection coursed down.
When *Krishna* saw such an excellent relation,
He quickly seized Akrur's hand.
And having raised him up, embraced him.

46. He embraced Akrur *with his arms round his* neck.
The Lord of the Universe embraced *him* firmly.
The amuser of Rewti *or* the Creator of the world
He will never embrace as he embraced *Akrur*.

The poet here writes of himself. "His own" refers to Krishna, whose devotee the author was. समाधी means deep and devout meditation on God, which amounts to a trance. The poet says even religious trance is poor compared with the sweetness of Krishna's embrace.

तीर्थाव्रत = तीर्थ (holy place) व्रत (vow).

साक्षात् is difficult to translate. It means "evidents." "Themselves" best shows the meaning.

Baldeo and Anant are names of Balram and Krishna.

तेधवां (then) does not need translation.
Yeshoda was the wife of Nand, and Krishna's mother.

सविस्तर = in detail.

i.e., Balram and Krishna.

47. His own devotee knows the sweetness.
Compared with it what is the poor state of trance?
If any one visits crores of Holy places *or makes crores of vows,*
When he has done so, *such things are* useless *before this embrace.*

48. Every moment Akrur
Gazed at the beautiful face of Krishna,
And seized the feet of Hari again and again.
But he was not fully satisfied.

49. Having bowed to Balram,
Akrur embraced him.
Balram and Krishna themselves,
The incarnate ones, *Akrur* saw.

50. Both the hands of Akrur,
Baldeo and Anant held.
They entered into the house
With Nand.

51. Akrur bowed to Yeshoda. Akrur
Sat on the seat with respect.
He told the news of Muttra—
The whole *of* it—in detail.

52. Akrur said to Nand:
"Kans has sent for you *to come* quickly,
Also Baldeo and the Lord of the Yadwas.
Please go to see the sacrifice.

53. Having seen the sacrifice *called Dhanuryag,* back
To Gokul you should quickly come.
When the sun rises
You should set out very quickly."

54. Then Nand *and* Yeshoda said:
"If you take Shri Krishna to Muttra,
That very moment will be the end of *my* life.
Know that, Oh Akrur!

i.e., Yama, God of death.

Kushtik and Chanur were wrestlers. Kans sent them to wrestle with and kill the brothers. But Balram killed Kushtik and Krishna, Chanur.

Pralamb was sent to kill the Brothers. But Balram killed him.

The Gowardhan Mountains are near Gokul.

When Krishna killed Kaliya, a fire occurred on the banks of the Jumna, Krishna is said to have drunk up this fire.

55. To destroy Krishna
Kans watches *his opportunity* day and night.
Oh Akrur, you are our near relation.
See *and* think *it over* in your mind."

56. Akrur laughed *and* said :
"In your sight he appears a small sight.
But he punished Krutant—
This Krishna *did* in truth."

57. Hari said at the same time *to his mother* :
"Do not have any fear in your heart.
Let us go quickly to Muttra,
Taking with us the cowherds."

58. Akrur said : "Without one moment's delay
Shri Krishna will kill Kans.
The deaths of Kushtik and Chanur
Have practically come near."

59. The deeds of valour *that* Krishna had formerly done
Nand and Yeshoda remembered.
How he had destroyed great demons—
Agh, Bak, Kashi and Pralamb.

60. He lifted up the Gowardhan mountains.
Having killed Kaliya he drank fire.
Indra surrendered.
All *men* saw this thing too.

61. See ! He is always free from fear.
To Him there is no fear of bad times.
The Lord of the Yadwas is the sea of intellectual power.
All admit this fact.

62. He is the creator, destroyer *and* protector of the world
Whose power pervades everywhere.
Oh Yeshoda, to this your son
There is no fear of Kans.

वासरमणी = Sun.
संध्या is the religious repetition of incantations at sunrise, noon and sunset.
i.e., Balram and Krishna.

कावडी is a bamboo pole for carrying pitchers, etc. The latter hang one at each end, and the pole is then balanced the shoulder.

These were the two wives of Nand.

i.e., Krishna.
lit.: "How (shall I make) your meeting?"

i.e., "Your going will kill me."
राजीवनयना means "a beautiful woman." Hindu mothers often speak or refer to their children in this way.
सांवळा does not mean "purple" here. "Sallow" or "blackish" is more the intention of the author. बाई is an affix of respectful address used regarding women. Used here as राजीवनयना.

63. Akrur said: "In the morning
All the cowherds,—Nand, etcetera—should set out."
This thing became known in Gokul,
Namely that "To-morrow *he who has* the garland *of* wild *flowers* is going."

64. Then the sun rose.
Having bathed *and* performed sandhya, etcetera, and eaten,
Baldeo and the Wheel-bearer
Were ready at the time *appointed*.

65. Akrur made ready the beautiful carriage.
The company of cowherds set out.
Then many jars of cowmilk
Were filled and taken *as* presents to Kans.

66. To Yeshoda and Rohini
Balram and Krishna bowed.
And having clasped *their* hands they said: "Oh mothers,
We will go and come again."

67. Yeshoda said: "Oh wrestler of the world,
Now how shall we meet again?"
Emotions of affection rose in her heart.
Her breasts were full of milk.

68. *She said*: "Thou art going, Oh attracter of the mind,
I shall not now keep my life.
Thou art my rest, Oh beautiful one.
Oh Shri Hari Amuser of *my* mind.

69. Oh my purple *coloured* Kanhai.
Oh Krishna, attracter of the world,
How many of your meritorious deeds shall I *not* remember?
There is no limit to them.

Balram one day told Yeshoda that Krishna had eaten some earth. She began to beat him, in spite of protestations, and offering to let her see inside his mouth. When she did look in, she saw the whole world displayed there.
Kans sent a demon to kill Krishna, and burn the Gowardhan mountain and twenty-four villages of surrounding country. Krishna swallowed the fire.

The Jumna flows below Gokul, and between it and Muttra. *i.e.*, Krishna.

शक्तिस्थान is the fair dedicated to the Goddess Devi.
Nand, while there, was swallowed by the serpent Ajgur, but Krishna released his father.

श्रीरंग = Krishna.

श्रीमुरारी = Krishna, (the enemy of Mur).
Patna was a fiendess.

प्राणांत = noise, uproar.

गती = state. प्राण = life. अंत = end.

i.e., Krishna.

c.f. "Destruction has come upon us."

70. To my eyes you showed the whole world.
Oh *my* wheel-bearer, you lifted up the Gowardhan mountains.
When the great fire had swallowed twelve villages,
You saved *them*.

71. *One day* Nand was drowning in the waters of the Jumna,
The bearer of the Sarang brought *him safely to land*,
In the fair of Shakti the serpent swallowed *him*.
Oh child, you saved *him* there.

72. Oh Master of the world, your mother
I am ashamed in my mind to be called.
Mother, father, brother *and* sister.
You are to me, Oh Krishna."

73. On the feet of his mother
Krishna placed *his* head.
His mother said: "Oh enemy of Patna.
Why do you neglect me?"

74. Then the milkmaids came running.
With both hands beating their breasts.
Several *of them* fell down fainting.
A great noise arose.

75. One wallowed on the ground.
One called out with a loud voice.
One beat *her* head on the ground.
The state of the end of *their* lives approached.

76. One said: "The purple *coloured* one has gone.
Now *let us* set fire to Gokul.
The life of Gokul is going.
Certainly the sign of a dead body has come.

साच = truly.

इतुकें = इतकें.

Akrur = अ (not) क्रुर (fierce

व्रज is a name of Gokul.

lit: "spread the end of her upper garment (shawl) before Akrur.
अनाथ = helpless.
i.e., throughout heaven, earth and hell.

The eight emotions are :—(1) fixity of thought, (2) insensibility, (3) horripilation, (4) sweat, (5) change of colour, (6) shaking with fear, (7) crying, (8) articulation.

Repetition of धन्य shows intensity.
पुरुषोत्तम = पुरुष (man) + उत्तम (best) *viz.*, Krishna.

रूपातीत = रूप (form) + अतीत (beyond.)

77. Oh wicked Akrur, listen.
From where have you come all of a sudden?
Oh! you are taking the life of Gokul.
Truly you are without pity.

78. The destruction of all the milkmaids
Will fall on your head, Oh Akrur!
Do not take Shri Krishna—
Grant us this much.

79. You have been given the name 'Akrur.'
But there is not like you *another* exceedingly cruel man.
Why have you become very fierce?
You are very cruel."

80. Then Rama and Krishna sat in the carriage
And went on quickly.
The women of Gokul came in front of the carriage,
And fell across *its path* on the road.

81. One *of them* besought Akrur.
She said: "We are helpless and poor.
Make us to-day the gift of Krishna.
Let your fame be spread throughout the three worlds."

82. Seeing Akrur, the milkmaids took up earth
And put in into their own mouths.
And said: "Oh Lord of Yadwas, attracter of the mind,
How will you now ever meet us?"

83. Having seen this at that time,
Akrur could not control the eight emotions.
From his eyes a stream of tears flowed,
When he saw the milkmaids' affection.

84. He said: "Their affection is very blessed.
They have won over the best of men,
Who is unchangeable. And the supreme being,
Who is beyond name and form.

lit: "To Yeshoda a faint came."

i.e., Krishna.

घडघडां = rattling. समीर = wind.

सखा = friend.

85. There was no limit to the lamentation of the milk-maids.
Just as, *when* Raghuvir went to the forest
The people of the city of Oude followed him,
So happened here.

86. Just as fish without water,
The people of Oude struggled for breath.
Yeshoda became faint,
And ran after the carriage.

87. *She said*: "Oh stay of my rest, and life of the world;
Oh attracter of the mind, let me see thy face.
Out of love to me milk in my breast has come.
Oh tell, whom shall I suckle?

88. Oh my bluish Kanhai!
Stop! Oh Krishna!
Without you the ten cardinal points
Have become now desolate to me."

89. Having heard much lamentation of the women of Gokul,
Shri Krishna in the carriage
Made signs from a distance with *his* hands,
Saying: "I will return soon."

90. Hari said: "Oh Akrur,
Let the carriage now go quickly.
Then only will the beautiful milkmaids
Remain behind at a distance."

91. The carriage went on rattling *with* the speed of the wind,
And the world was left behind.
Then the milkmaids fell down fainting
Calling loudly Krishna by name.

92. They said: "Oh friend *who bears* a garland of wild *flowers*,
The fire of separation from you burns us.
One said: "Near *his* carriage
Oh let us go running."

आण घालणें = to adjure.

नेदी = न देशील तर.

i.e., Krishna.

lit: "Descended the deep pond."
कळस means "the pinnacle of a temple." The flag and pinnacle of Gokul.

न माय = could not be contained.

चक्रपाणी (wheel-bearer), *viz.*, Krishna.

93. They adjured Akrur in the name of Krishna.
That he should bring the carriage back quickly,
"If not," *they said;* "We shall take it forcibly
Now, Oh attracter of the world!

94. We are so many beautiful *women.*
What can Akrur do alone?"
When the carriage had gone a great distance,
The women fell down, broken *with grief.*

95. The carriage went down the slope.
They *who were in it* saw no more the flag *and* the pinnacle.
Then, being disappointed,
All the milkmaids returned.

96. All the milkmaids cried bitterly,
And all set out for Gokul.
One said: "Quickly let us apply fire
To Gokul now."

97. The beautiful women thus sorrowing,
Entered the house of Yeshoda.
Yeshoda said at that time:
"Oh show *me* my Shri Hari!"

98. All the milkmaids wrapping themselves round Yeshoda's neck.
Embraced her then firmly.
The sorrow they felt could not be contained in the world.
No one could describe it.

99. She brought the childish ornaments of Krishna
And threw *them* before the milkmaids.
Holding his toys to her breast,
The mother then wept.

100. Let it be. The milkmaids sorrowing
Entered their *respective* houses.
While engaged in the work *of the* house,
They always sang the song of the wheel-bearer.

i.e. The Sage Narad.

i.e. Mahadeo.

विश्वंभर has two meanings. It means "Cherisher of the world" and is also the name of the Father of Mukteshwar the Poet.

केवल = entirely.

वस्त thing. अगम्य unobtainable.

i.e. Shiva.

THE HISTORY OF SHRIYAL.

BY SHRIDHAR.

1 The son of Brahma, having taken a lute in *his* hand,
Came suddenly near Shiva.
He said: "Oh supporter of the world, *and* Lord of the Universe,
I saw many of your devotees.

2. But in the city of Kanthi is Shriyal,
The brave, the deep, the generous and the good-natured.
All quarters are filled with his fame.
He is pure and entirely full of compassion.

3. He has established a place *where* food *is given in charity*
Ten thousand years ago.
According to their wishes, the gift of holy food
He used to give to mendicants.

4. *If anyone* asked for a thing which was unobtainable in the world
Suddenly for food,
With great effort he brought and used to provide *it*.
He is a great devotee of Shiva."

5. When Narad told this story,
The five-mouthed *one* to the house *of Shriyal*,
Having put on the dirty dress of a beggar,—
Came at that time.

6. Having come to the court-yard, he stood
Exceeding angry like fire.
He spoke cruel and harsh words.
His whole appearance was also dirty.

Changuna was wife of Shriyal.

षोडशोपचारें = षोडश (sixteen) + उपचार (application to effect treatment).

त्रिवाचा = (lit) : three speeches.

7. He said: "Give me the food *I* wish.
Otherwise I will go, having taken away your reputation."
Shriyal and Changuna came
And seized his feet earnestly.

8. Having brought him, they seated him on the seat.
They suffered his angry words.
Having worshipped him in sixteen ways,
They joined their hands and stood before him.

9. *They said*: "Oh Lord, ask for *what* food you wish."
He said: "Bring and give *me* human flesh.
If you bring a thief or a spy,
His flesh I will not take.

10. Having considered my object,
Perhaps you will bring a man.
That I will undoubtedly not take.
I say it truly three times."

11. Changuna folded *her* hands and said:
"I will give you my own flesh. Eat it."
Shriyal said: "*If this* will please you fully,
I will give my flesh."

12. The other said: "You are indeed holy.
Of all mendicants you are the father and mother.
But if I eat both of you,
Then the house for distribution of free food will end.

13. Therefore your only dear
Son, Chilya, *who is* five years old,
The beloved one *who is possessed of* thirty-two indications,
Give him to me for food."

14. Having heard these words,
They put aside their wealth of affection and love,
And said: "Certainly. Take him away."
Then Sada Shiva said:

i.e. Changuna.

अतीत = (lit) : a mendicant.
Lit : "Having run, come her."

i.e. Shiva, Uma was Shiva's wife.

15. "Am I a wolf, a tiger *or* a bear,
That I should eat your son's flesh *raw*?
Without feeling trouble.
Cook *it* now and serve *it* for me.

16. Feeling affection *or* passion,
If either *of you two* will weep,
Then I will get up and go away,
And destroy your reputation."

17. The virtuous lady said: "Certainly."
And having got up she called her own son,
And said: "Oh my meritorious son Chilya,
Where have you gone to play?

18. A guest waits for you.
Oh my child, run here."
Having heard this, quickly.
The child came running.

19. Having bowed to the mendicant,
He seized the feet of his parents.
The mother said: "The gift of your flesh
The mendicant is demanding, Oh handsome *one*."

20. The child said with affection:
"This body *of mine* I have made *over* as a gift to Shiva.
If the mendicant is fully satisfied,
The amuser of Uma will be pleased."

21. Hearing this, quickly
She took the child on *her* hip.
Into the cook-house
She took him to kill.

22. Having given Chilya a kiss,
She clasped him affectionately to her heart.
The child said: "I will come again,
Oh mother, in your womb."

अतींद्रिय द्रष्टा = अति (beyond) + इंद्रिय (sense) द्रष्टा (sees).

i.e. Shiva, disguised as the mendicant.

कंडणकरी = pound.

23. Having abandoned the illusionary flame *of affection,*
She made her mind harder than a diamond.
And having cut off Chilya's head,
She cut flesh from his body.

24. She *now* had no son. Therefore
She put *aside* his lotus-*like* head to look at.
And having cooked the body,
She caused the mendicant to rise and dine.

25. Shivashankar, *who is* beyond the grasp *of our understanding* and sees *all we do,*—
(All the news of the endless world
Is known to the holder of the reins)—
He knew she had put *aside* the head.

26. He got up and went *away* quickly.
Changuna and Shriyal ran after him.
The other said: "All is known *to me.*
You have put *aside* the lotus-*like* head *of your son.*

27. Of all organs *of the body* the head is the principal *one.*
How have you put it *aside* and deceived me?"
Then they both seized his feet,
And said: "That also we will cook and serve.

28. Please do not be angry in your heart.
Though we have made this mistake unintentionally,
Still, Oh knower of all, have pity.
Please preserve our reputation."

29. Then he came and sat on *his* seat.
He said: "Bring the head and come outside.
And having put it in a stone mortar,
Pound *it* now in my presence.

30. Should tears come into your eyes,
Or should you feel sorrow in your heart,
Then you will have lost *your* son. *And* having destroyed
Your reputation, I will go."

i.e. Mahadeo. Kailas is the paradise of Vishnu (Mahadeo).

"Sing" = गाय (next line).
रसिक = sentimental.
पयःफेनधवल = Reputation.

सद्भाव = सत् (good) + भाव (qualities).

i.e. "The moon's light failed before the light of her countenance."
शावाक्षी = अक्षी (eyes) + शावा (young).

कमंडलु is a water pot used by an ascetic.
दुग्ध = milk.

31. The wife of the king said: "Certainly"
And having brought the head she pounded it.
The Lord of Kailas saw her courage,
And was moved in his heart.

32. The mortar *was that* of her own virtue.
She held in her hand the pestle of her courage.
The beloved *one* sat pounding
With firm resolution.

33. The mendicant said: "Sing a most auspicious,
Sentimental, *and* charming song.
If you feel dejection, *your* reputation
Will certainly depart. Know *you* this."

34. She amused *herself in* a lake of good qualities.
The wife of the king was tender-hearted.
Or, she was *like* a river filled with resolution,
Flowing, keeping its bounds.

35. Afterwards while seeing her face,
The amuser of Rohini was ashamed.
Her eyes *were like those of a* young deer. *She was* the store of virtue.
To her appearance there was no comparison.

36. She said: "Oh my tender delicate child,
Of good indications; good nature; the son of a king.
With a smiling face *and* lotus eyes,
Being borne of me, you have *made me* blessed.

37. You *are* delicate and endowed with many virtues.
My cruel strokes hurt your head.
Without you *I am* now forlorn.
I have become helpless and poor."

38. The pots of her breast were very beautiful.
Out of her bodice streams of milk burst forth.
Or, *just as on* Mahadeo *water is poured* incessantly,
She began *to bring forth* streams *of milk*.

i.e. "I will die."

केणें = merchandise, ware.
पेठ = Market.

केवि = कसें.

The three worlds are heaven, earth and hell.

The mendicant here speaks to King Shriyal.
माझे पंक्तीं means "In my row at a meal," but is difficult to translate literally.
The real meaning of संकोचित is "contracted."

39. She said: "Oh remember. When the mendicant has eaten,
I will let him go outside the palace door.
At that time I will abandon my body.
Certainly I cannot hold my courage longer.

40. Oh beloved *one*, having in view the way to heaven,
Leaving me you are going alone.
I will come with you!
Wait for a moment!

41. Having purchased goods at the island of absolution,
You are going, having in view the kingly market of heaven.
With you, I shall be released *from worldly cares*.
Do not leave me and go.

42. Just as fish *are* without water,
So am I, Oh child, without you.
My heart is without pity *and* hard.
How shall I show my face among the people?

43. When I say I am your mother,
Oh good one, I am ashamed.
Having accomplished *the object* of your *life*,
You have gone to the place *where* Shiva *is*.

44. When all the three worlds are searched,
A child like you will not appear."
Then having cooked it, immediately
She said to the mendicant: "Arise!"

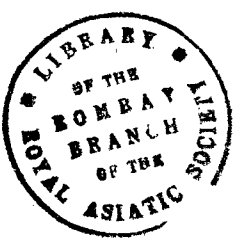
45. The mendicant said: "Oh lord of the Earth,
Do you, Oh *my* host, get up and sit to eat with me."
Hearing this, King Shriyal
Hesitated in his heart.

46. Changuna said: "Oh lord of kings,
You should please preserve our reputation quickly now.
Do not let the mendicant go away displeased, *and*
Do not have any doubt *as to sitting to eat with him* in your mind.

चौं (four) प्रहर (a watch). A watch is 3 hours.

Lit: "The King sat in the row."

तवीं = तसें.



47. For nine months I bore him in my womb.
He will not be heavy to you for twelve hours.
To put into your stomach the son of my womb
What hesitation is there, Oh best of kings?"

48. The king sat to eat with the mendicant.
They served the dish and brought *it* quickly.
The mendicant said to Changuna:
"You also come *here* quickly *to eat with me.*"

49. Having said "Certainly,"
The wife of the king came quickly and sat down.
Thereupon the mendicant said: "In your house
No one should eat at all.

50. The face of a *woman*, who is without a son, should not be seen.
Who then will take food there *in her house*?
Without a lamp a house is dark —
So *are* you without a son.

51. As a face *is* without a nose;
Or as a tree without fruit;
Or as eyes without apples,
So is your house void."

52. Then they both said, being moved,
"We had one son. Him we have given."
Changuna said: "Our reputation has gone,
For the mendicant will now go away displeased.

53. We gave our one son for food;
Now, Sire, how far will you try our reputation?"
While thus speaking, Changuna
Was overcome by strong emotion.

54. She said: "All our reputation also is gone:
In vain has my child gone."
Then having made her throat free, that affectionate
Changuna cried out.

i.e., Shiva. दीर्घ = long. But here translated as "loud."

खंडन = (lit) : broken.

i.e. Changuna.

55. From her eyes issued streams of tears of affection.
She said: "Oh Shiva white as camphor."
She invoked the husband of Uma loudly,
Saying: "Oh help us quickly at this crisis.

56. Oh the family has become extinct;
We shall not again see the face of a son."
Hearing this, the eyes of the mendicant
Began to shed tears of affection.

57. This thing was noised abroad;
There was great confusion in the city.
People, in sorrow, beat *their* chests
When they remembered the son of the king.

58. The balloons were filled with the voices of deities.
They said: "To the blessed *and* courageous chaste woman,
Shri Shankar will be propitious.
We do not know what he will *not* give her."

59. The mendicant said to Changuna:
"Whatever may be the dearest thing in your mind
Ask me for it, Oh store of virtue!"
Upon this the virtuous woman said:

60. "People will call me childless:
Wash out this stain."
Hearing this, the Lord of Heaven
Said: "Call your son."

61. Having believed the words of the mendicant,
Changuna called out loudly.
She said: "Oh Chilya, store of virtues,
Come running *to me*, Oh affectionate one.

62. Without you the mendicant does not take a mouthful;
Where are you engaged in playing?
You *are* my small child:
Come and preserve our reputation.

दीनोद्धारण = दीन + उद्धारण

दुंदुभी is a sort of Kettledrum.

A sign of royalty.

जगदोद्धार = जगत + उद्धार.
i.e. in his own seat in the balloon.

Shridhar is the author of the history of Shriyal.
कालत्रीयीं = for all time.

63. If you do not come running,
Then my life wishes to go."
Having looked on all sides,
Changuna then saw.

64. Again the affectionate one called out.
Just as the orb of the sun *when the sun* rises,
So did the child come running.
Shriyal *too*, full of affection, saw *him*.

65. The mendicant threw off his disguise,
And Shiva appeared fully in his own form.
With ten hands and five faces,
The protector of the poor, the preceptor of the world.

66. Shiva seized Chilya to his heart,
And seated him on his own lap.
Then Shriyal and Changuna
Rolled at his feet.

67. The deities showered down flowers abundantly,
The sky resounded with the sound of drums:
The city became filled with joy:
People ran to see *the sight*.

68. Shiva caused the beautiful balloon to be brought.
Shriyal and Changuna became beautiful in appearance.
Having placed Chilya on a throne,
Shiva held an umbrella over him.

69. Having entrusted the administration of the kingdom to ministers,
Shiyal and his wife and child sat in the balloon quickly.
The liberator of the world, Shiva Shankar,
Placed them in his own place.

70. In the city of Kanthi there was unfathomable joy,
The three worlds could not contain *that* joy.
Shridhar the master experienced that eternal joy,
Which for all times is unbreakable and does not languish.

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